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OBSERVATIONS
ON A
JOURNEY
TO
NAPLES.

WHEREIN
The FRAUDS of *Romish* Monks
and Priests are further discover'd.

By the Author of a late Book, Entitul'd,
The Frauds of Romish MONKS
and PRIESTS. *G. d. E. m.*

The FOURTH EDITION.

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To the Most Reverend Father in God,

JOHN,

Lord Archbishop of

CANTERBURY;

Primate and Metropolitan of all
England; And one of their Maje-
sties most Hon^{ble} Privy Council,

MY LORD,



*It has been none of the least
Artifices of those of the
Church of Rome, to re-
commend their Religion
the World, by denying a great Part
those Abuses which the Protestants
A 2 have*

ii The DEDICATION.

have charged upon it; and ascribing that to the meer Invention of their Adversaries, which at the same time all, who have lived in those Countries in which Popery prevails, cannot but know, is every Day practised among them.

I am sufficiently sensible how little need there is for Me to say any thing in Answer to this Pretence, which has been so fully and solidly Confuted in so many Learned Discourses as the late Times produc'd upon this very Argument: And which ought to make them for ever asbamed of such Exposition and Representations of their Doctrine as shew rather what the Authors of them would have their Religion thought to be, than what indeed it is. But yet having had some Opportunities by my long Conversation among them to Observe more, and penetrate farther

into

The DEDICATION. iii

into their Myſteries, than Thoſe who
 have been always Strangers to their
 Communion can well be ſuppoſed to
 have done ; I thought it might not be
 altogether Uſeleſs to Communicate my
 Reflections to the World ; and ſhew
 what Popery is, not in the ſmooth
 Descriptions of Deſigning Men, but
 in the Open Practice and Profeſſion
 of it, in thoſe Countries where they
 Act without Diſguiſe, and look upon
 themſelves to be the trueſt and moſt
 Zealous Obſervers of it.

This, My Lord, was my Deſign in
 Publishing the following Diſcourſes :
 And it is this that emboldens me with
 all Humility to preſent them to Your
 Grace, who is ſo great a Judge, and
 ſo proper a Patron of ſuch an Under-
 taking.

It is, My Lord, Your Honour to
 Govern a Church, than which none

iv The DEDICATION.

has ever approved it self more firm to the Protestant Interest ; or better deserved to be esteem'd, what by all Understanding Men it is allow'd to be, the strongest Bulwark against Popery. But it is much more so, to have been thought worthy of such a Station, by Princes so Wise and Discerning, and so affectionately concern'd for the Church's Good. And it ought not to be wondred, if all Men desire his Patronage. whose Vertues are no less Illustrious than His Character.

But, My Lord, this was not all the Reason I had, for desiring to prefix so Great a Name to my Present Undertaking. I am well aware, that in the following Relations many things will occur, which may, perhaps, appear a little Strange to the Vulgar Reader, and will hardly gain Credit with those who do not know how great the Ex-

trava-

The DEDICATION. v

firm extravagances of Those of the Other
 better Communion are, when they act
 by all freely, and according to the true Prin-
 to be, ciples and Genius of their Religion.
 pery. And Travellers, as well as Poets,
 been are commonly look'd upon to be pri-
 n, by miledg'd Persons; whose business it
 and is to set off their Stories to the best ad-
 the vantage, and especially when they writ
 not to so such as they think are not able to
 s Pa. confute their Pretences. But I hope,
 o less when it shall be consider'd to whom
 I have adventur'd to present these Dis-
 courses, no Man will after that, pre-
 x so sume to Question the Fidelity of them;
 der. Or think I should have durst to intitule
 a the your Grace to any thing that I was
 will not sure would bear the strictest Ex-
 ar a mination.

der, May it therefore please your Grace
 those who have so often and Gloriously tri-
 Ex. umph'd over the Errors of the Church

vi The DEDICATION:

*of Rome in your own Writings, now to give a new force, by the Authority of your Name, to what is here produc'd against them. A Name as Venerable to all true Lovers of their Country and Religion, as Terrible to Those who bear a secret Enmity to Either ; and know both how well Able your Grace is, and how Vigorous they have reason to fear you will be, to discover and defeat their Designs against both. And may that God, who has been pleased to raise up so great a Support to his Church, at a time when it never more stood in need of the Wisest Conduct, long continue to render you a Publick Blessing to it : And when you shall late have finished your Course with Honour here on Earth, translate you to a more Exceeding and Eternal weight of Glory in Heaven ; Which is the
most*

The DEDICATION. vii

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*most sincere and ardent Vow of Him
who with all possible Duty will always
remain,*

MY LORD,

Your Grace's Most Humble and

Most Obedient Servant,

G. d' E.

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TO THE
READER

WHEN I Publish'd my LETTERS the last Year, concerning *The Frauds of Romish Monks and Priests* ; I was in some measure resolv'd not to have troubled the World with any more of these kind of Writings : And could have been very well contented to have given thereby a fair Occasion to those of that *Religion* to commend my *Moderation*. But my former *Discourses* having met with a reception beyond what I durst have promised my self ; and several of my *Friends*, for whom I have a very just Esteem; flattering me, That it would not be altogether useles for me to suffer the rest of my *Observations* to see the light ; I thought I could not do better than in following their Advice ; and that I ought rather by this means to testify my Zeal for the *Reform'd Religion*,
than

To the Reader.

than to gratifie the Humors of the *Contrary Party*, by refusing their *Desires*. I do not think, that in any thing of this I can justly be charged to have exceeded the *Bounds of Charity*; seeing I am sure I have kept my self with great exactness, within those of *Truth*: And upon all Occasions chosen rather to say *too little*, than *too much*.

Having said thus much concerning the Occasion of my *Publishing* the following *Treatise*, I must in the next place desire the *Reader* to stop so long as while I take notice of an *Objection*, which I am told has been made against my *former Book*. In my *VIIIth LETTER*, pag. 398. of the *first* and *second Editions*, I related a singular Instance of the Liberties which the *Monks in Italy* allow themselves in their *Intrigues with Ladies*. There is, it seems, a certain *Gentleman* in the World, who having an extraordinary Zeal for the Truth, and it may be, to render some service to those of the *Other Religion*, has been willing to take upon himself the scandalous *Adventure* which is there recounted. He pretends that it hapned whilst he was at *Venice*, and that himself was

To the Reader.

was the Person concern'd in it. And from thence would have it thought, that I take up the stories of the *Vices* and *Extravagances* of *Lay-men*, and put them upon the *Priests* and *Monks* of the *Romish Church*, only to render them thereby the more Odious.

It is not my design to rob this Gentleman of the Honour of such a Rencontre. But I must needs intreat the Reader to remember what I have before Remark'd in several places of those *Letters*, that the *Stories* I tell, are no extraordinary Events, but things that happen frequently and ordinarily in those *Countries*, where *Pope* reigns in its full liberty. And therefore more that it ought not to be inferr'd, that because such an *Adventure* hapned to this Gentleman, therefore it did not also hapen to the *Monk* of whom I there speak. This I am sure, that the *Monk* boasted of it to me, as he was going to say *Māfs*; and if occasion were, I could tell above VII. or VIII. *Stories* more of the like nature; but that I fear I should tire out my Reader with so many *Relations* to the same purpose.

THE



THE
CONTENTS
OF THE
Observations, &c.

The First Day's Journey.

I T is Discours'd of Italian Learning ; and first, Of the Ignorance of the Popes, Cardinals, Bi- shops, Abbats, Priests and Monks of the Church of Rome, in Matters of Religion. Pag. 2	
Vain Distinction of Faith of Understanding, and of Faith of the Will ; and to what Trick it served in the Church of Rome.	4
How Studies are conducted in Italy.	10
Studies, how ordered and spoiled by the Jesuits.	13
With what Impudence the Jesuits boast themselves to Teach Youth gratis.	14
Studies how managed in the Italian Universities.	15
Four Reasons, why a Man cannot become truly Learned there.	16
Their pitiful Method of Argumenting and Defending Theses.	20
Story of an Ass, that took his Doctor's Degree at Padua. ibid.	En.

The CONTENTS,

<i>Encomiums given by some Travellers to Learned Men of Italy, are to be understood with restriction, and that for two Reasons.</i>	22
<i>Art of being esteemed Learned at a cheap Rate, practised by most of the Italians, and in what it doth consist.</i>	23
<i>Hebrew and Greek not encouraged in Italy.</i>	24
<i>Method for Studies in Convents and Religious Houses.</i>	27
<i>First, of the Jesuits.</i>	28
<i>They make, in their Colleges, a Trial of Spirits; and what Qualities are required for to be receiv'd a Jesuit.</i>	29
<i>How ridiculous in their Latin.</i>	30
<i>They change their Philosophy and Divinity, according to the Times.</i>	32
<i>They follow Molina's Doctrin no better, than that of the Pelagians and Semi-Pelagians.</i>	34
<i>Mental Restrictions introduc'd by the Jesuits to cover Lies.</i>	39
<i>Their pitiful Arguments against Protestants.</i>	40
<i>Manner of Studies of some Religious Orders amongst the Papists.</i>	42
<i>Of Thomists and Scotists.</i>	43
<i>What sort of a Man was Thomas Aquinas, Head of that Party call'd Thomists: How much abstracted and hypocondriacal he was.</i>	46
<i>He is oblig'd to pretend Crucifix Speeches, to confirm his Doctrin concerning Transubstantiation.</i>	ibid
<i>What sort of a Man was John Duns Scotus, Head of the Scotists: He affects to contradict Thomas Aquinas in every thing.</i>	48
<i>The Popes dare not declare more for one of these two Parties, Thomists and Scotists, than for the other.</i>	ibid

The CONTENTS.

<i>A Dominican Fryer disappointed in a Publick Dispute, gives his Answers all wrong.</i>	50
<i>Monks in Italy learn to Dance, to Fence, and to Ride the Great Horse; and why.</i>	51
<i>Studies of Secular Priests in Italy.</i>	54
<i>Why Learning is generally so much discourag'd in those Countries.</i>	55, 56

Second Day.

B <i>aptism of Bells; Description of that Superstitious Ceremony.</i>	57
<i>The Belief of Papists concerning them.</i>	62
<i>Pleasant Story of the Bell of S. Proculo, at Bononia.</i>	61
<i>Infamous Covetousness of Priests in Ringing their Bells, and the use they make of the false Doctrin they spread about them.</i>	64
<i>Wonderful virtue of a Little Bell of the Capuchins at Venice.</i>	65
<i>The Devil takes possession of a Bell, and Rings it himself.</i>	ib.
<i>Blessing of Beasts in the Church of Rome, with Holy Water.</i>	68
<i>Exorcism of Rats, Caterpillars, and Flies, &c.</i>	69
<i>How vain and ineffectual they are, by several Examples.</i>	71
<i>The Chapel of S. Thomas Aquinas at Fossa Nova: The Abuse which is made of several Bones there.</i>	73
<i>Of the Caracombes, and of the Bones found there.</i>	74
<i>Ill use made of those Bones, by the Popes.</i>	75
<i>Jaw-Bone of a Beast made use of as a Relick at Vandôme in France.</i>	76

The CONTENTS.

50	<i>Worship of Latria given to the Holy-Tear at Vandosme</i>	
Ride	<i>and the Falshood of that Relick.</i>	77
51	<i>Rightful History of two Famous Highway-Men adored</i>	
54	<i>as Saints in S. Martin's time.</i>	78
those	<i>What kind of a Saint S. Viar was.</i>	80
5, 56	<i>Mendicant Fryers chief Distributers of False Relicks.</i>	ibid.
	<i>They pay their Hosts with them.</i>	81
	<i>Of the Agnus Dei.</i>	83
	<i>Of S. Margaret's Girdle for Big-bellied Women.</i>	ibid.
57	<i>A Priest burneth a Crucifix, for fear it should be profaned.</i>	87
62	<i>Bad Accidents which do happen to the Holy Host;</i>	
61	<i>with some Examples of my own Experience.</i>	ibid.
Bells,	<i>Frightful sight at Maladurne, in Germany, hapned in</i>	
bread	<i>the Sacrament.</i>	91
64	<i>Description of a ridiculous and merry Pilgrimage thither.</i>	92, 93.
ns at	<i>No Hereticks admitted there.</i>	98
65	<i>Some Protestants were ill Treated by the Pilgrims of Maladurne.</i>	ibid.
him-	<i>Continuation of the Holy Exercises of these Pilgrims.</i>	101
ib.		
Holy-		
68		
69		
cam-		
71		
No-		
ones		
73		
ere:		
74		
75		
ome		
76		

Third Day.

73	<i>Sad Spectacle of a Nun, who had made her Escape from a Convent.</i>	106
74	<i>Of the Nuns of Italy.</i>	108
75	<i>Of the young Gentlewomen-Boarders in Religious Houses.</i>	108, 109
ome	<i>How enticed to become Nuus.</i>	109

Some

The CONTENTS.

<i>Some are very cruelly and unnaturally forced to become Nuns.</i>	111
<i>Ceremonies which do precede the taking the Religious Habits.</i>	ibid.
<i>Ceremonies of their taking the Habit.</i>	112
<i>Nuns have great Pensions from their Parents.</i>	113
<i>To what use they employ these Monies,</i>	114
<i>Convents of Nuns are Discharges of Families.</i>	114
<i>How Nuns do employ their time.</i>	115
<i>They are the best Confectioners and Pastry Cooks in Italy.</i>	ibid.
<i>A Spirit of Impudence, Effrontery, and Impiety reigns in the Cloisters of Nuns.</i>	116, 117
<i>Copy of a Licence for celebrating Mass in Convents of Nuns.</i>	118
<i>Nuns great Contrivers and Carriers on of Intrigues,</i>	121, 122
<i>Subtil Intrigue of a Nun at Milan.</i>	122
<i>Story of a Gentleman poyson'd by a Nun.</i>	123, 124
<i>Reasons why Nuns are of so Devilish a Spirit.</i>	124
<i>A Dominican Nun very barbarously Treated at Milan, for having endeavoured to prove her Profession void</i>	125
<i>Wantoness of Nuns in their Dresses.</i>	130
<i>They are very partial in their Humors.</i>	ibid.
<i>Their Impiety and Lasciviousness in their Songs even at Church.</i>	131
<i>Nuns Court the Men, and run mad for them.</i>	132
<i>How Devilish in their Amorous Contrivances.</i>	ibid.
<i>Infamous Instance of it amongst the Nuns of Bresse in Italy.</i>	133
<i>Nuns are under two sorts of Government.</i>	137
<i>Of the Nuns of Fontevault in France.</i>	138
<i>Institution of this Order: The Nuns command the Men.</i>	139

The CONTENTS.

become	Description of the <i>Abby</i> of Fontevrault.	ibid.
111	The <i>Jesuits</i> were once in great Authority at Fontevrault; but afterwards were very ignominiously driven out, as they deserved.	145
112	Shameful Trials which these Nuns make of the Monks that live under their Obedience.	146
113	They have all publick Exercises of Learning of their Monks, performed in their presence.	147
114	What were the Religious Communities of the Primitive Church.	149
115	Monks in France ashamed of their Names.	ibid.
Italy.	Excesses of Bigotry in some Nuns.	150
ibid.	The Church of England's Wisdom in suppressing Monasteries.	152
117		
118		

Fourth Day.

122	Great Superstition of the People in the Kingdom of Naples towards their Priests.	153
123	Priests in that Kingdom are called by every one Christ's Knights.	154
124	Distinction which the Venerians make of the Priests.	ibid.
125	Priests at Venice used by the Nobility with great Indignity and Contempt.	155
126	Spanish Soldiers go a Begging for Priests in the Kingdom of Naples, and how.	156, 157
127	Pride of a Spanish Priest in saying his Office.	157
128	Description of the Splitted Rock, and of the Miraculous Chapel there.	159
129	Of the Hermits which live there.	161
130	Capuchins are irreconcilable Enemies to the Hermits, and for what reason.	ibid.

The CONTENTS.

<i>Eremerick State formerly so great in Italy, is now at a</i>	
<i>very low Ebb, and why.</i>	169
<i>Most of the Hermits are Murtherers and Highway Men</i>	166
<i>Deceit of two French Hermits on the Mountain called</i>	
<i>S. Sylvester.</i>	ibid
<i>Description of the Mount Soracte, otherwise call'd S.</i>	
<i>Sylvester.</i>	ibid
<i>Hermits no lovers of Brown Bread.</i>	169
<i>Debauched Life of an Hermit Italian there.</i>	170
<i>Description of an Abby of Bernardins, on the Top of the</i>	
<i>Mount S. Sylvester.</i>	171
<i>Miraculous Carrots in S. Sylvester's Garden, do continue</i>	
<i>ever since.</i>	172
<i>Curious Meeting with the Italian Hermit, and his down-</i>	
<i>right Hypocrysie.</i>	172
<i>Description of the Hermetical Habit</i>	174
<i>History of an Hermit at Venice, who was an infamous</i>	
<i>Highway-Man, and publickly Executed for his Crimes.</i>	175
<i>Hermits are a very ignorant sort of People, and</i>	
<i>great up and down Runners of Countries.</i>	177
<i>Hermits very Dexterous at Pilfering; one instance of it.</i>	178
<i>Papists valuing themselves much upon the Hermetick</i>	
<i>State against Protestants, who have Cut it off from the</i>	
<i>Bosom of the Church.</i>	179
<i>Description of the Wilderiness of Sublac, and of the</i>	
<i>Grotto of S. Benner.</i>	180, 181
<i>A Stone not falling down, because it is well</i>	
<i>fastned to the Rock; is a perpetual Miracle there.</i>	182
<i>Rose-Trees bearing Roses, are a perpetual Miracle there.</i>	183
<i>Description of the Abby of Montcassin, in the King-</i>	
<i>dom of Naples.</i>	184
	184

The CONTENTS.

now at a	the Popes Infallibility contradicted about S. Bennet his	
169	Body.	185
ay Men	Miraculous Ravens, like to the Black-Fryers, or Monachi	
166	Neri of S. Bennet.	186
in called	The Monks of that Abby Eat Fish that flie in the Air,	
ibid	and what kind of Fish it is.	187
all'd S	Description of the Hermitage Encylas, in Switzer-	
ibid	land.	189
169	Christ is seen to Consecrate a Chapel there, and to say	
170	Mass in it.	189, 190
op of the	Reflections upon Christ's saying Mass there; and of the	
170	Wafers and Communion in one kind.	190
do conti	The Ancient Custom of Celebrating the Lord's Supper	
171	is still practised once a year in the Archbishoprick of	
s down	Mentz in Germany, though in a Corrupt man-	
172	ner.	194
174	Abuses which are committed in Performing this Cere-	
famous	mony.	196
Crimes	Reflection on this Ceremony.	197
175	Papists have no true Communion amongst themselves.	
; and		ibid!
untries	Country People in the Kingdom of Naples, are very	
177	ignorant of some Duties of Christianity, and Articles	
ce of it.	of Faith.	200
178	Very Superstitious, and very kind to their Priests and	
metick	Monks	ibid.

Fifth Day.

179	L ittle Chapels or Vaults in Italy full of Bones	
of the	Hairs, bits of Wood, &c. What they are.	201
o, 181	Women creep on their knees to these little Chapels.	
s well		203
there.	The Cleftstool or Sedes Stercoraria, made use of	
182		
there.		
183		
King-		
184		
The		

The CONTENTS.

<i>in the Popes Exaltation, to the Throne of S. Peter</i>	<i>ibid.</i>
<i>Knavery of a Carmelitan Fryer, and his gallant Guest.</i>	204, 205
<i>His Letter to a Lady, and the Lady's Answer to him.</i>	206
<i>Monks Habits are a Cloak to all sort of Wickedness.</i>	209
<i>Seculars are Buried in Italy with some Monasterical Habit.</i>	211
<i>A remarkable saying of a Turk concerning Monks.</i>	210
<i>Priests and Monks in the Church of Rome, impose heavy Fasts upon Seculars, and do not keep them themselves.</i>	212
<i>Fasts for the Papists.</i>	213
<i>Lent amongst them is only for the Poor.</i>	215
<i>How impudently the Priests and Monks in the Church of Rome, have perverted the Hours of their Fasts.</i>	<i>ibid.</i>
<i>Pleasant way of Fasting in Germany.</i>	<i>ibid.</i>
<i>Ridiculous Scruples about Fasts, and Sermons made purposely to resolve such Cases.</i>	217
<i>The Spaniards are very strict observers of Fasts.</i>	219
<i>A Curious instance of their Extravagant Zeal on this Subject.</i>	<i>ibid.</i>
<i>Some great Canons of Mentz, are very ill dealt with in the Country of Burgundy, for transgressing the Fasts.</i>	220
<i>Fasts to be Commended, if done with Charity, but People are not to be forced by Fire and Sword to it.</i>	222
<i>Description of the great Hospital for the Sick at Naples, how well and Nobly administred by the Gentry.</i>	222, 223
<i>How pitifully and uncharitably on the contrary are administred those Hospitals for the Sick, which are</i>	<i>com.</i>

The CONTENTS.

	committed to the Care of Fryers and Monks.	223
	Reflection upon the Magnificency and Beauty of the Churches of Naples.	224, 225
	Jesuits are very Powerful at Naples.	226
	They perform there the Office of Intelligence for Men and Maid-Servants, and for what end.	ibid.
	Jesuits generally hated of all the World.	227
	They are unsatiable Usurpers of other Religious Orders and Estates.	ibid.
	Very Ingenious Distick made upon the Jesuits.	230
	They do Profane the Holy Name of Jesus, by appropriating it to themselves.	ibid.
	Of the famous Relick of S. Januarius, his Blood at Naples.	231
	A Protestant Minister who was turned Papist, turns Protestant again at the sight of this Relick.	232
	False Story spread abroad by the Jesuits, to inspire People with horror against Protestants.	233
	Papists cannot reproach Protestants of any Superstition.	234
	Those who leave the Monastical Habit, are at Rome Condemned to the Gallies.	236
	The Secret promised for a Confession of Sins, is not kept	ibid.
	Auricular Confession both very divertizing and profitable to the Priests.	238
	Questions made in Confession.	239
	Confessors very eager to hear Womens Confessions.	ibid.
	Stratagem of some Young Scholars, for to be dispatched in Confession by their Confessor who was a Jesuit.	ibid.
	Amorous Letters found in a Confessional	241
	History of another Jesuit upon the same account.	242.
	Women become Impudent by auricular Confession.	242,
		243
	It is a great advantage to be Confessor of Ladies.	243
	Confession is a great help to fill the Priests Purses.	244
		A

The CONTENTS.

- A Neapolitan Knight Robbed of his Mony by the Jesuits
for not being willing to part with one part of it.* 245
- Confessionals worse than bad Company.* 247
- The Doctrin of Attrition, saving Sinners if joyned with
Confession, is a great encouragement to Sin.* 248
- Priests are seen very seldom to confess their Sin.* *ibid.*
- Penances which the Priests do inflict upon their Peni-
tents.* 250
- Confessors of the White-Rod or Penitentiaries.* 251
- A Protestant of Geneva severely banged by a Jesuit for
Laughing at a very silly Ceremony practised in the
Church of S. Peter at Rome.* 252
- Another Protestant banged by a Jesuit at Strasbourg,
for not kneeling at the Elevation of the Host.* *ibid.*
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245
247
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248
ibid.
Peni-
250
251
suit for
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252
bourg,
ibid.

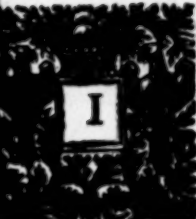


OBSERVATIONS

ON A

Journey to *NAPLES*.

The First Day's Journey.



Departed from *Rome* the 6th of *May*, in the Year of our Lord 1686, and by chance joyn'd Company with an Aged *Neapolitan* Abbat, who was going to *Velétre*. He was a Man thoroughly vers'd in the Politicks of *Rome*, and had been Secretary to several Cardinals. And forasmuch as I had already conceived a sufficient averſion for the Romish Religion, the Corruption whereof I had a fair occasion to discover during my long abode in *Italy*, I was very desirous to understand the Sentiments of a Person of so great Age and Experience. Wherefore after having discoursed him about indifferent Matters, I insensibly put him upon the Point of the Capacity and Learning of the Clergy of *Rome*. He sufficiently satisfied me on that Subject; and in the Account he gave me, he observed something of a Method: For in the first place, he spoke to me of the Head of that Church, viz. the POPE; and from him passed to the Principal

B

Mem.

Observations on the

Members thereof, which are the **CARDINALS**, the **ARCHBISHOPS**, and **ABBATS**, and concluded his Discourse with the Common **PRIESTS** and **MONKS**.

As for the first of these, I mean the Pope, he told me, That it was a lamentable thing to see in what gross Ignorance many Popes lived, of the most important Truths of the Christian Religion; and that he himself had been fain to inform Pope *Innocent the Xth*, of the true sense of this Passage of the Creed, *Qui conceptus est de Spiritu Sancto, who was conceived by the Holy Ghost*; for he instead of understanding them of the Temporal Conception, in the Mystery of the Incarnation, did attribute them to the Eternal Generation of the Word; and according to his Apprehension these Words, [*Who was conceived by the Holy Ghost, born of the Virgin Mary,*] afforded this meaning: *Jesus Christ, who was Conceived from all Eternity by the Holy Spirit, was Born in time of the Virgin Mary.* So that if this Pope should have undertaken to have determin'd the Sense of them according to his Notion, he would have given us a fine Instance of his Infallibility. His Successor wish'd the same Abbat to Explain to him the Nature of Original Sin, and how the Blessed Virgin came to be exempt from it.

Now it is worth our Observation, that they were just these very Popes, the most ignorant that of a long time had appeared in the Church of *Rome*, who undertook to decide the most important Controversie which ever was determin'd in the Church since the Council of *Trent*; the Propug-nators of the Efficacious Grace of *S. Austin* being of one side, and the Defenders of Sufficient Grace on the other; I mean the Dispute was maintain'd between the *Augustinians* or *Jansenists*, and the *Jesuits*, otherwise call'd *Molinists*. The former of these

Two Popes had at the first no great mind to determine any thing concerning those Points: For he declared one day to *Luke of Holstein*, his Library-keeper, That the Solicitations he had from *France*, to pronounce his decision concerning the Propositions of *Jansenius*, drawn from *S. Austin*, gave him a great deal of Trouble, because the Question was concerning Points that he did not understand, neither had he studied them. *Luke of Holstein* answered him, That his Holiness would do well not to begin at the Age he was of, to trouble himself about the understanding, and much less about the deciding of them; because they were very peplex and intricate of themselves; and that they had not only been the occasion of great Disputes amongst the Christians, but also amongst the greatest Philosophers of Ancient Times; by reason of the difficulty they found, to reconcile the Liberty of Mans Will with the Decrees and Fore-knowledge of God, whereupon some of them, embraced one Opinion, Others, another; as was done still to this day, and would so continue as long as there should be Men in the World. Whence he inferr'd That forasmuch as it was impossible for him to pronounce a decision that might satisfie both parties, it would be better for him not to meddle with it at all, but to leave things in the state he found them till they should drop of themselves, as they would without doubt, whenever the one or other party (or both of them together) should be weary of the disputing, and forcing their Opinions upon their Antagonists.

'Tis said, The *Pope* was extreamly pleased with this Advice. In the mean time it was observ'd, that by his frequent assisting at many Congregations which were held on this Subject, he at last

took a great deal of pleasure to hear these different Doctrins discuss'd, notwithstanding the great Repugnance he had for them at the first; and he attributed this change in himself, to an extraordinary assistance of the Holy Spirit. On a time the Lady *Olympia*, his Sister, asked him, *What Matters were treated of in those Congregations, that were so very pleasing to his Holiness?* The Pope Answer'd, *That they are certain Subtilties which she did not understand; but that probably she might come to comprehend them, in case she were present there whilst one of the Consulters Discourf'd, who explain'd those Points with the greatest clearness and perspicuity.* In a word, All these Consultations were held on purpose, to give his Holiness a true Notion of these Points in question. But it seems to me, that persons who pretend to *Infallibility*, ought to be in possession of the *Key of Knowledge*, or at least do their utmost endeavour to obtain it: For can any thing be imagin'd more ridiculous, than that a Pope, to whom Application is made by the whole Church, for the ratification of the Doctrins of Faith, should be fain to treat with others, and to demand time and opportunity to inform himself, by consulting his Doctors; and afterwards hear him tell you, *That the very same Point of Doctrin, which a while ago he was ignorant of, is an infallible Truth, and which he alone hath the Authority to determine?*

I entreated the Abbat to tell me in good earnest, Whether he himself, who had been witness of so much Weakness and Ignorance in those who are seated in *S. Peter's Chair*, could receive all their Decisions for infallible? To which he Answer'd, *That he rather believ'd them such by a Faith of his Will, than by a Faith of Understanding.* I requested him to explain this distinction, which seem'd

First Days Journey.

9

seem'd to me to be somewhat obscure, and in which I saw that he plac'd something of Mystery. He told me, That the Faith of Understanding carried along with it some kind of Evidence, that its Motives were so agreeable with the Principles of Reasons, or had so close a dependance upon Matters revealed, that they could not be resisted without acting contrary to good sense ; and that by this intellectual Faith, we believe there is a God, and that this God must be feared and worshipped ; That he will reward those that are Good, and punish the Wicked ; That Jesus Christ is the Saviour of the World, foretold by the Prophets, &c. But as for the Faith of the Will (continued he) that is altogether obscure, we find nothing in it to satisfy our Reason, and we believe it. 'Tis by this Faith (said he) that I believe the Infallibility of the Pope; and a vast number of other things. I indeed can find nothing that in a human way can persuade me of the Truth of them ; but at the same time do perceive in my Soul a secret Byass swaying my Will to believe them ; and this Byass or secret inclination is nothing else, but that Baptismal Grace which is infused into all Christians at their Baptism. I perceived that this good Abbat took that for a *Baptismal Grace*, which indeed is no other than an inclination proceeding from Education, and which disposeth him as much to Error as to Truth, according to the anticipations this inclination, be it good or evil, hath formed in us. Moreover, at this rate of Arguing he was oblig'd to believe, (after the *Italian* manner) That the Protestants are no Christians ; for granting their Baptism to be good and effectual, they must be supposed to have the same Grace infus'd, disposing them to believe the Popes to be infallible.

Behold here the wonderful Engin that is made use of at *Rome*, to tye the Papists to their Good Behaviour; and this was the sum of all the good Satisfaction the Grand Penitentiaries of *Rome* could give me during the abode I made amongst them. I went often to Confession to them about some doubts that rack'd my Conscience, with respect to the point of *Transubstantiation*, in hopes to rid myself of them. When I told them, That my Reason rose in perfect opposition to it, they answer'd, That I ought not to hearken to it: And when I reply'd, That it was every whit as impossible for me to go contrary to my Reason, as to believe it Midnight at High-Noon: They had recourse to their last Shift, which was, to demand of me, Whether I was not really sensible of a secret Motion which inclined me to a willingness of believing that, which according to Reason seem'd incredible to me: To which I answer'd, That indeed I should find my self somewhat moved, if any one should go about, to force me immediately to abjure *Transubstantiation*; but withal told them, That this might as well proceed from a Habit I had acquired, and from those Opinions which the Romish Religion had instilled into me: But they always obstinately persisted in assuring me; That the cause of this difficulty in the practice of what my Sense and Reason seem'd to lead me to, did not at all proceed from what I imagin'd, but indeed from that Habit of Faith, which had been infused into me in my Baptism, and which then did operate in me, as it always doth in time of danger, and when there is any likelihood of falling under some grand Temptation. And when this sort of People have once declared their Judgment, upon a Case of Conscience, you must believe them, or at least assure them, that

at you submit to their Reasonings; for otherwise, notwithstanding all the Noise is made about the Secrer of Confession, they would soon find means to oblige you to a very uncomfortable Pastime, by dragging you in the Inquisition before you ever could be aware of it.

I shall have occasion hereafter to inform my Reader further concerning their Confessions and therefore for the present shall continue to relate what this Abbat declar'd to me about the ignorance of the Clergy of *Rome*. For after having discours'd of the *Popes* at the rate I have told you, he pass'd over to the *Cardinals*, whom he distinguished into three *Classes*. The first was of those, who are rais'd to that Dignity at the solicitation of Princes, and to favour the Interest of Crowns: These are either Princes themselves, and great States-Men, whose intire study consists in advancing their own glory, or that of their Masters, and who have other Fish to fry, than to break their heads with the study of Philosophy, or Divinity.

The second sort of Cardinals, are those who are beholding for their promotion to the good luck they have had of being the Nephew, near Relation, or Friend of some Pope. It's of small concern to these, whether they be Learned, or not; for tho' the Nephew or Friend of a Pope should chance to be the most ignorant person in the World, he needs not fear that this will prove the least obstacle to him in arriving at the Sacred Purple; (for the *Odeschalci's*, that is to say, the Popes that abhor Nepotism, are very scarce nowadays) and indeed Experience teacheth us, that these sort of People are commonly at a very low ebb of any extraordinary Attainments. Lastly, The third Classis of Cardinals consists of those, who have distinguish'd themselves

amongst the Crowd by some Talent, that hath made them to be taken notice of above others. Thus we meet with some Preachers, who having got the knack of that Ability, after the *Italian* manner, do arrive to this high Degree of Honour, as likewise some Generals of Orders, and some Bishops of the most refined Parts and Accomplishments. Now in this very last rank (continued the Abbat) we meet with some persons that pretend to be Learned, tho' to speak truth, there's very little of any excess of it to be found in them; for if you come once to press them home upon some Points, you soon find the dimensions of their Knowledge, and that it bears small proportion with the Conceit they have of themselves.

All the World knows, that the Cardinals are the Pope's Grand Council, and the very persons who are his Assistants in constituting those Decrees, which afterwards become the *Dogma's* of the Papists. When it happens therefore that an ignorant Pope fills the Chair, and that his Cardinals partake of the same Qualification, what can be hoped for, as the result of all their Consultations, but Ignorance? It was observed, that at the Congregation which was granted to some *Doctors* of the *Sorbonne*, who were come to *Rome* to solicit the Condemnation of *Jansenius's* Propositions, all the Cardinals who were Commissioned to hear them, very fairly took a Nap upon it; whereupon one of the Consultors finding them all in that posture, could not refrain himself from reflecting upon it, by saying to one of his Colleagues, *Almeno se fosse qualcheduno che facesse la Sentinella*; At least there should have been one to stand Sentinel the while. One of the *Jansenist* Deputies makes this Reflection upon it; But whether they Nodded (saith he) or were awake, the manner of their managing of things upon the Information of

First Days Journey.

9

The Party only, was very insufficient to inform them of Points they were to determine. This is that which made us often to look upon the Condition of these Cardinals with the Eyes of Pity and Compassion, who having for the most part, spent their Lives in Employments either Secular, than Ecclesiastical; and being besides overstock'd with Business, do notwithstanding find themselves engaged to declare their own Sentiments, and to form that of the Popes about the most knotty and intricate Questions that can be met with in all Theology; and of which no Judgment can be given without ratiocination, a Man have not taken care aforehand, to inform himself concerning them by an exact, assiduous, calm, and impos'd Reading of the Scriptures and Fathers. Here it is indeed that the Abbat (my Fellow-Traveller) had still more reason to exercise his Faith of the Will, or to speak more plainly, his blind Faith; to induce to believe, That these Men (in spite of all their Ignorance and Negligence) could pronounce nothing but Words of Life and Eternal Truth. Nay, that is more, he believ'd, the more ignorant they were, the more the Holy Ghost was pleased to speak by their Mouths: For the System he had formed, in describing to me the great Ignorance of the Conductors of the Church of Rome, was not so much to undervalue them, as to exalt the profound Secrets of the Wisdom of God, who formerly having made use of poor Fisher-men, that had no acquired Parts or Learning wherewith to confound the Wise-men of the World in the Preaching of the Gospel, did still continue to make use of these poor Ignorant souls, the Pope and his Cardinals, to maintain the Truth of the same Gospel, against the false Wisdom, and seeming Doctrin of Hereticks. The Zeal wherewith he urg'd this System of his, seem'd to me to be somewhat extravagant; for he proportionably extended the same to all Bishops, Curats, and

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Monks;

Monks ; in a word, to all the Clergy of *Rome*, whom (in a manner) he dipt in the same Sawce, treating them as so many Asses and *Ignoramus's*. I told him That I had conversed with several Persons of *W* and *P*arts, who according to the Principles of the Doctrin of the *Church* of *Rome*, did Reason tolerably well, and that some Indulgence ought to be allowed them in this Point, because the Doctrin of *Rome* was expos'd to abundance of *Contrarieties*, which it was not an easie Task to reconcile : As for Example, That Accidents are separable from the Substance, and exist without a Subject ; That one Body can at the same time be in several places ; and a vast number of such like Absurdities, which they are fain to maintain in defence of their Mystery of *Transubstantiation*. However, notwithstanding all that I could say to him, he persisted always in his Opinion ; and tho' he appear'd to me somewhat too rigorous, yet I cannot say, that he was altogether unjust in his *Censure*. For if the manner and method of ordering ones Studies by the measure of the Knowledge one acquires, I can't believe there is a *Country* in the *World* where their Studies are worse conducted, than in *Italy*, and where consequently there must needs be less Learning than there.

I suppose it will not be displeasing to my Readers, if I present them with a view of the Particulars thereof.

In the first place, The *Italians* have too much Indulgence for their *Children* ; and the fear they have of putting them upon any thing that might be too laborious for them in their Tender years, makes them have no thoughts of putting them to School, till very late. They ordinarily keep them two or three Years in the inferior Schools, where they only learn to Read and Write *Italian* ; and a Boy, who at the Age of Twelve Years begins to
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Read and Write, is already look'd upon as forward enough in his Studies. Afterwards they change their Masters, and are sent to a Latin School, where they spend two or three years more only in learning the first Rudiments of Grammar, and some Latin Words to dispose them for the prosecuting of their Studies with the Jesuits. These Fathers have almost engroft all the publick Colleges in all the Cities of *Italy*, as making a most particular Profession of instructing Youth. But in the mean time experience teacheth, that God seldom accompanies their undertakings with his Blessing, and that indeed they are the very Men, notwithstanding all the Noise they make to the contrary, who make Youth to lose their time. For in the first place they chuse young Jesuits to be their Masters or Regents of their Scholars, whose Wit is not yet settled, and who are not sufficiently grounded themselves in the Latin Tongue, so that it is in a manner impossible they should be capable of instructing others. But the design of the Society herein is, that these young Jesuits *may Perfect themselves in their Latin by teaching others*, according to that Maxim, *Optimus modus Discendi, est Docendi; the best way of Learning, is that of Teaching*. This method is indeed for the profit of the Masters, but is as disadvantageous to the Scholars; whereas when those that teach others are already perfect in their Art, and skill'd in all the ways and turnings, of it; this is a great advantage to the Scholars, and a kind of loss of time for the Masters, who learn nothing by teaching others, but what they are already perfectly acquainted with: That it is a very ill boding for the Scholars, to see these young Jesuits take possession of the Masters chairs, who are not able to explain an Author themselves.

Another reason why the Scholars advance so little under

under the Conduct of the Jesuits, is because these Fathers being too great Lovers of their pleasures, give too much leave for Pastime to their Scholars. They have two whole days leave to play in every Week, *viz.* Tuesday and Thursday, without reckoning the extraordinary days of Vacation; for whenever the Weather is fair and inviting to walk abroad, it is a very hard Task to keep a Jesuit within Doors. The young Regents address themselves to the Rector or Provincial, and are so importunate with him for leave to take their Recreation, that it is not possible to deny them. And besides all this, the Holy-days are so frequent in *Italy*, that sometimes you meet with three or four in one Week. Moreover, every year in Autumn they have two Months of vacancy; so that all this being well considered and laid together, we shall find but a small proportion of time left for Study. The Youth, at every where else, are very well pleas'd with it, tho' sooner or later they are made sensible of the bad effects of it; for ignorant they come to the Jesuits, and ignorant they leave them; and having lost the most precious part of their time, they for the most part continue Ignorants all the rest of their Lives. Neither is this all, that there are only a few days; allotted for Study, but also very few hours in those few days; for the Morning School only lasts two hours, and the Afternoon an hour and an half. Some Jesuits have endeavoured to maintain to me, that it was not possible in *Italy* to study for a longer time together: But as to that I answered them, that I had continued my Lectures four hours together in the Morning, and three in the Afternoon, when I taught at *Milan*, in the Abby of Great St. *Victor*; and that my Scholars, who were all of them *Italians*, became at length accusom'd to it. Thus I made it appear, that they had no lawful excuse for their

carelessness and neglect, and that it was only their love of pleasure and idleness, that had reduc'd Study to the condition in which it was. Again, of these few hours that are destinated for Instruction, there are but few moments employ'd as they ought. These young Jesuits are never unfurnisht of some ridiculous conceit, or story to tell their Scholars to shorten the time; and 'tis obvious for them to start occasions of Mirth and Pastime, when ever they please, amidst that great number of Scholars that surround them. But of all the time they squander away, there's none lost with a more specious pretext, than that which they bestow upon Declamations, whereby they endeavour to dispose and fit their Scholars to appear with applause upon their Theaters.

The Jesuits take much pains themselves in making of Comedies and Tragedies, and every Regent is bound to compose two at least every year. To this end as soon as they have finished some piece of Elaborate Folly or Buffonery, they distribute the Personages thereof, to those of their Scholars they judge most proper to represent them, and they spend a great part of the time of their Classes or Morning and Afternoon Lectures in exercising them two or three months before the Drama is to be acted publicly. This loss of time would not be altogether so great, in case these Comedies or Tragedies were in the Latin Tongue; but excepting only some few sprinklings of Latin words here and there, they are all *Italian*. Their end herein is to make them the more Intelligible to the Ladies that are invited to them. Amongst the rest they take care not to forget the Mothers of their Scholars, who are ravished to see their Children declaiming upon the Theater of the Reverend Fathers, the Jesuits; and conceit their Children have profired greatly, in being so
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dextrous at playing the Jack-Pudding. Neither is all this ado without some profit to the Reverend Fathers, for this gives them an occasion of putting their Scholars upon a liberal Contribution towards the Decoration of their Theaters and Machines.

There are many *Italians* who are very sensible of the loss of their Childrens time, caused by these methods of the Jesuits; but they are fain to smother it, not daring to mention the least word of it to them; for if they should, they would presently call them ingrateful, as not acknowledging the favour that is done them in teaching their Children *gratis*, and after these reproaches would not fail shamefully to expel them their College.

I cannot but take notice here, with what a stock of Impudence the Jesuits pretend and boast themselves to teach Youth for nothing; for indeed every City, where they have their Schools, provides a Fund that is more than sufficient to maintain them, and this Money is raised by new Impositions laid upon private Persons. The only good effect their teaching produceth, is this, that there are no Persons how poor soever they are, but may send their Children to the College; but on the other hand, it gives occasion to a great Evil, which is, that this vast number of Students, whereof the greater part are of very mean Extraction and ill Educated, do greatly corrupt and spoil one another. Yea, it is in a manner impossible that the Regents should ever be able to teach them well, because of their excessive Numbers, there being sometimes no less than three hundred in one and the same *Classis* or Form (as we call it,) and who have but one Master to teach them all.

These *Classes* are not distinguished by the number of Scholars, but by the degrees and progress of

of their Studies ; and there are Seven of these in every *College* where the Latin Tongue is taught. They commonly count them backwards ; for that which receives the *Petits* at first, is called the seventh *Classis*, and those who are the most forward in Latin, such as the Rhetoricians, are in the first. They continue a year in each *Classis*, so that the Jesuits do not undertake to teach Latin in less than seven years ; whereas I have known Masters, who in two yearstime have advanced their Scholars further than the Jesuits do in all that time. Whence we may take an estimate of the extraordinary Talent and Capacity they have to teach, and the great Blessing of God that accompanies their Institution.

But at this time of day that which they effect most, is not at all the information of Youth ; they much more please and pride themselves in Politics and the Intrigues of State, than in their Schools ; and in giving Law to Princes, than in setting Children their Lesson. But this Subject would draw me too far from what I am upon, and my design is not at present to stray from the matter of Studies. After they have finished their course of seven years to obtain the Latin Tongue, the Jesuits have besides these, some other *Classes* where they teach Philosophy and Theology, but after a poor manner, and such as is not admir'd by any but themselves. 'Tis commonly about this time that Scholars begin to determine their thoughts for some particular profession ; some go to the Universities, others retire themselves into Convents, others dedicate themselves to the Church, and become *secular Priests* ; and Lastly, others embrace other Callings and Employments.

To represent to my Reader in what manner they

they continue their Studies in *Italy*, and to what degree of perfection they arrive, I shall endeavour to give him the most exact description thereof that possibly I can, in all these different Stations. And in the first place, to begin with the Universities; every one knows that of all those that are found in *Italy*, those of *Bononia*, of *Padua* and of *Pavia* are the most famous.

If a Man hath but set his Foot in one of these Universities, it is sufficient to raise him to the Esteem of a Learned Man, in the minds of the *Italians*, tho' it may be he knows no more than he did the first day of his Entrance (such is the prevalency of a vulgar Error) and, to speak the truth, it is not very common for a Man to become truly Learned there, and that for these four reasons: In the first place, the Climate of *Italy* is so sultry hot, that it is not very pleasing to apply ones self a long time to one thing: A too obstinate and continued application, doth so agitate the Spirits, and put them into such an Effervescency, say they, that many of them would fear the over-heating of their Brains, should they apply themselves to any serious Meditations for two or three hours together. But it must be own'd, as I have observed before, that the *Italians* are somewhat too nice and delicate in this point: Which is the reason why the *Italians*, not having the patience to examine a question to the bottom, chuse rather to suppose it such as it is given them, than to take the pains to penetrate it themselves.

The second reason is, because they are not made to Write, that is, to take Dictates. The Readers of Philosophy or Theology content themselves to take some printed Author, which they explain to them.

em. Now it is sure, that those things that are written, make a double Impression upon the minds of Scholars, and that the new Air that is given them, both more rowse and excite their Spirits, than the reading of an Old Book. Besides, Writings or Dictates keep them more in Subjection, than a Book, which they are sure of having always, and which the most part let alone very undisturb'd upon their Table, yet looking upon it notwithstanding as their course of Philosophy, tho' it may be they never had the patience to read it all over. The *Italians* cannot be charged with being too much in love with Books, except it be with those as may assist them in their Amours, such as are the Romanes and Poets.

The Third Reason, why Scholars gain so little good in the Universities, is this, because having had their first Education under the Jesuits, they ordinarily bring along with them thither a Spirit of Libertinism and Debauchery, which recovering new strength by this change of place, as commonly it is, and remoteness from their Parents, whose presence alone is a sufficient check upon Children, they immediately give the Reins to their Passions, and seem to be more busied about the Study of Vice, than that of Vertue. I assert nothing here but what is Notorious to all Strangers that ever frequented these Universities; and every Body knows, that it is not possible to go abroad to walk the Streets at Night in the Cities of the Universities, without being in great danger of feeling the insolences of these dissolute emancipated Youths. Now what can be imagined more incapable of Serious Study or true Science, than a disordered and debauched mind? That which favours and greatly heightens this Disorder, is, that under the pretext of not discomposing the

the repose of the Muses, these Universities enjoy great Privileges, and this above all the rest, that they cannot be troubled by any Justice or Tribunal, whether Ecclesiastical or Civil, except one in case of Murther, or matters that belong to the Inquisition; which is the right way to foment Crimes by assuring them of Impunity.

Lastly, the Fourth Cause of this prevailing Ignorance, is the pitiful method they take to try the skill and attainments of the Students. All Men of Learning do agree, that the surest proof of the Learning and Capacity of a Student is to expose him in publick to all the shot of those that are his Opposits in their Opinions and Sentiments from time to time; I mean, to oblige him publicly to defend some Thesis or other, to exercise him, and shew him the strength or weakness of the contrary Arguments. The *Italians* indeed as well as others, do serve themselves of this method, but in such a manner as makes it in a manner altogether useless. The Defendant having Printed his Theses or Conclusions, goes and presents them about a Fortnight or Three Weeks before the day appointed for Disputation, to all those, with whose presence he desires particularly to be honoured. But there are three amongst the rest, whom he makes choice of for his Opponents, and who are obliged in civility, or rather by the prevailing Tyranny of a bad Custom, which at present has the force of a Law in *Italy*, to acquaint him eight days after, the Points on which they intend to Argue: Yea, and to send him in Writing the Arguments all at length, with which they design to attack him. The Student therefore you see, hath a fair time to digest them and to get them by heart, as well to facilitate the

repeating of them by heart, as to provide himself with Answers against them. Neither is it permitted to any other besides these three, to enter the Lists against him; so that the Defendant is nearly out of harms way, without the least danger of having any slur put upon him, and therefore cannot fail of doing Wonders. The first time that I was present at a Disputation in *Italy*, I confess I was astonished to see with what readiness the Students repeated the Arguments, the great Answers they gave, and how all the Conclusions of their Opponents turn'd gloriously to the Encrease of their Honour: But after that I had discover'd the intrigue of it, they lost the great Esteem I had conceived of their Abilities, and it was no difficult matter for me thereupon to estimate the great disadvantage accrued to them by this precarious Conduct. For it follows from hence, that the most ignorant Scholar of a whole College; yea, even such an one as has never read a Question of Philosophy, may maintain his Theses, with as much applause, as the greatest Scholar possibly can: For when he has got the Arguments of his Opponents, he needs only to procure them answer'd by some of his Friends, to get the Answers by heart, in order as they stand, in half an hours time, and then boldly appear on the Bench, by which means the greatest Dunce, may pass for a great Doctor. I have often presented my self at *Bononia* to oppose some Theses, when I saw that the arguments of those who had been invited, had been very short, and that there was time enough left for it; but it was never possible for me to obtain audience with them. They are very distrustful of Strangers, especially since that some of them have shew'd them a Trick, by exercising them in good earnest.

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The *Italians* are very magnificent upon all publick Occasions ; they spare nothing that may adorn and set forth the place where they dispute : All their Theses are commonly Printed either upon Sattin or on fair sheets of Silk, of all sorts of Colours, with curious Brass-Cuts at the Top of them. There are some also that present those they have invited, with curious Nosegays ; and generally after the Disputation is ended, the Defendant entertains the Professors, and their Opponents, with a splendid and plentiful Collation. Here now it is that amongst their Cups, and goods Bits, they bestow Magnificent Encomiums upon the Defendant, and upon his Master that hath Instructed him ; they Congratulate him, with a Glass in hand, and upon his readiness in repeating the Arguments, the Propriety of his Expressions, and the profoundness of his Learning. But yet these Sumptuous Entertainments would not be sufficient to advance one to the degree of Doctor, if they were not back'd with a pregnant Purse ; and this fair Bud of Immortality, I mean the *Doctorate*, would never spring open, if it were not watered with a Golden Shower. It is very expensive to obtain the Licences and the Degree of *Doctor* ; and 'tis very frequent on these occasions, to see Learning, the Merits whereof ought chiefly to be look'd upon, Postpon'd, and Ignorance preferr'd which, if I mistake not, may well be esteem'd a fifth Reason, why Students do so little concern themselves to make any great progress in their Studies.

I had always believ'd that a certain Story very current in *Italy*, of an Als that took his Doctors Degree at *Padua*, was no more than a Tale or Fable made at pleasure : But one of the chief Doctors of *Physick*, whom I had a particular acquaintance with,

with, and whom I will not name, for fear of exposing him to the hatred of his Collegues, assured me, that it was very true. He related the matter of Fact to me in this manner: A young Gentleman of the Country of the *Grisons*, of a very good Family, but somewhat stinted in his Estate, had apply'd himself with extraordinary diligence to the Study of the Canon Law, and had very regularly perform'd all his Exercises in the University; and his time being out, he presented himself in order to be admitted Doctor: But notwithstanding that his Capacity was without exception, yet there still remained an insuperable Difficulty, for want of Money. This troubled him so much, that he Writ to his Father about it, and they resolv'd together to put a Trick upon the Rector of the University, a Man of a most sordid Covetousness. The Student's Father comes to *Padua*, having borrowed a considerable Sum of Money of one of his Friends, and having brought his Ass with him, took up his Lodging in the most famous Inn that was in the whole Town: This done, he goes to the Rector about Eleven a Clock at Night, telling him, that a young Lord a Stranger, whom he nam'd to him, was come in Post to Town to take his Degree, but that he found himself so extreamly tired and discompos'd with his Journey, that it was impossible for him to come and present himself in Person, and that besides he was oblig'd to be on Horse-back again by three or Four in the Morning, to get a Benefice at *Rome*, which he could not be qualified for without having taken his Doctors Degree; and to give more Life and Energy to his words, he presents him with a Purse stuff'd with Ducats, and told him, that as soon as his Letters should be ready, his Master in acknowledgment of so great a favour would be very ready to gratifie him further. The Rector dazled with this

this charming Present, and in the hopes of a second part to the same Tune, required nothing of him but the Name of the young Lord; he got his Letters ready, and with the same Expedition sent them to the Chancellor of the University, to have the Seal put to them. Thus all passed admirably well, without Rub or Let in favour of good Doctor *Martin*, for that was the Name they had given him, and which still to this Day, is the common Name of all the Asses of the Country. This was that the Doctor related to me of this Story; but he proceeded not to tell me what others add to it, which is, that the next Morning, at the opening of the College-Gates, the *Grison* Gentleman drove Doctor *Martin* into the great Hall, being the Place of publick Disputation, with his Letters Parent hung about his Neck, and a Doctors Bonnet fastned to his Ears, to the great Astonishment of all the Doctors, who could not sufficiently admire the Port and Majesty of their New-Colleague. I don't love to relate Matters that turn so much to the Confusion of these great Bodies of the Universities, for whom I have always had respect and veneration; and I had rather incline my Reader to believe, that all this is no more than the pure Invention of some witty Droll, whereby he had a mind express to the World, that these Rectors are commonly more sensible of the Mony, than the Merits of those they promote. However, thus much I think my self oblig'd to declare to the Honour of these Illustrious Bodies, that they have at all times made themselves Renowned, by some great Men that have signaliz'd themselves amongst them, by their extraordinary Parts and Learning: And when I say that Ignorance Reigns amongst them, I speak only of the generality or greater part of them. For I know that there are always found amongst them Spirits naturally

naturally elevated above the common Pirch, and who by the Noble Efforts they make to raise themselves out of the Dust, do justly deserve to be distinguished. Neither am I ignorant that many of them have given sufficient Proof of their Learning by the gallant Works they have left us; and many Persons who have Travelled in *Italy*, have received much Pleasure and Satisfaction in their Conversation. Some of these Travellers have proceeded so far in honouring of them, as to give them particular Elogies in the Relations they have given us of their own Travels: Yet for my part, I am inclin'd sometimes to understand these kind of Encomiums with restriction, and for two Reasons: The first is this, that Travellers are very often prepossess'd with the Learning of some Persons, before they are well acquainted with it, and are sometimes strongly carried to Proclaim them vast Scholars, because they have done them some Service, or have express'd a great deal of Civility to them on their Voyage. I know at *Bononia* a Person of mean Learning and Parts, who compell'd a Stranger to go and spend Eight days at his Country House, where he Treated him most Sumptuously every day, and sent for all the Rarities that were to be got about *Bononia*, only because he had heard this Stranger say, that he intended to Publish his Voyage of *Italy*. His Son having demanded of him, why, contrary to the Genius of the Country, he would put himself to so great Charges in Treating of a Person, who was a perfect Stranger to him? The Father Answered, that what he did was not without Reason, forasmuch as that honest Man had declared that he intended to Rank his Name amongst the Learned Men of *Italy*, in the Book of his Travels he intended to Publish. It is not of to day only that the *Italians* are accused for being Liberal in nothing but Ceremonies and Com-

Compliments, and extreemly cautelous and reserved about any thing that may engage them in any particular Expences : But yet if a Man would take the pains to comport with them in their humour, and more especially flatter them in the vain Ambition they have, tho' very ignorant, to pass for Learned Men, a Man might draw from them what he pleased himself.

A second Reason, why I would not always take the Praises that Travellers bestow, according to the rigour of the Letter, is this, because there be many *Italians* who practise that which may be called the Art of being esteem'd Learned at a cheap rate. This Art consists in chusing out some particular and select Points, and bestowing all their Application and Study upon them for some time together, until that they are become perfectly Masters of them, and till they find themselves in a Condition to resolve all the doubts that can be objected against them. If it be a matter that may be confirm'd by Authorities, care is taken to get the most considerable by heart ; and if it depend more upon Experience, they endeavour to exercise themselves therein, until the managing of it be made easy to them, and they have got the perfect Command of it. And after all (say the *Italians*;) that Man is a great Blockhead, who cannot insensibly make the Conversation he is engag'd in, to fall upon the point he is most versed in ; and the more dexterously he can do this, the more he makes himself to be admir'd. But yet these sort of Men, let them carry it as cunningly as they can, they are still discovered sooner or later, by those that frequent their Company for any time ; but Travellers indeed, who only pass by and are gone, may easily be imposed upon by this method, and be apt to believe them equally able in all other Parts. I know many

many Learned Men of this Stamp : There was one at *Venice* whom we call'd *Physical Predetermination* ; another, *Copernicus his System* ; another, *the World in the Moon*, and many others, upon whom we bestowed the name of the things they had got by Rote, and wherewith they continually alarm'd Men's Ears. As soon as they were entred into Discourse with any one, it was necessary to draw near to understand what they said ; for that might be seen from far by their Actions, and Gesture of their Arms and Hands, as the *Italians* use to do, who are pleased to signalize themselves this way. This is that I call the Art of gaining the repute of Learning at an easy rate.

I do not say that all make use of this method ; there are some to be found that are Learned indeed and in good earnest ; and it cannot be denied, but we meet with Men there, that are very able in all kind of Professions ; and what I have before alledged, is only to shew, that Travellers may sometimes be deceived in them. I shall add one Remark more, I have made concerning these Learned Men, which is, that we do indeed find some of them that excel in the *Civil* and *Canon Law* ; others in *Physick*, in *Chymistry*, in *History* ; some few in the *Mathematicks*, &c. but withall, that it is a kind of prodigy to meet with one that understands *Hebrew* or *Greek*, or that is well vers'd in *Holy Scripture*, or that is a good *Divine* in the *Papish* way ; and yet all these are such accomplishments, as one would think should be very becoming, if not absolutely necessary, in a Country that is so full of Priests as *Italy* is. The reason whereof, as far as I could ever penetrate, is, that all these kinds of Studies, are neither favoured by the great ones, nor encouraged by rewards, nor supported

ported by any Temporal Interest. The Languages of the Dead (if we except in some kind the Latin,) are of small *Credit* in the *Courts* of *Italian* Princes, because of the difficulty there is in becoming Master of them, and for the small use, according to their Conceit, they are of in the World, after one with great praise has attain'd some competent skill in them. As for Divinity, that seems yet more useles to them, than any of the rest; because the Jesuits, who are the Popes Emissaries, and Confessors of all the Princes and great Men, make them believe that it is a pitiful kind of Science, and only fit for Monks and other Religious to amuse themselves about it, and that the best Divinity for a secular Person is to understand none of it, but only to believe confusedly and in general as the Church believes, as being the true and sure way to avoid all those Temptations which may carry Mens minds towards *Novelties* and *Heresies*. So that if any Man should undertake, at present, to talk of Divinity in the presence of the Princes or Lords of *Italy*, he would make his Company not only uneasie, but ridiculous. The *Case* is not the same with other Sciences; those that possess them, may by their means advance themselves in the World. A Person is always in good esteem that hath attained considerable skill in the *Civil Law*, in the *Mathematicks*, in *Physick*, or even in the *Canon Law*, especially in *Beneficiary Cases*. All these Sciences are of as good stead to a Man, as a *plentiful Patrimony*, and are the making of those who are well versed in them: But *poor Divinity* is hated, and abandoned by almost all the World. I was acquainted at *Bononia* with a young Gentleman, who had applied himself to this *Forlorn Study*, for some years; and having one day asked him, whether he continued in the

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vigorous prosecution of his Studies, he told me, that he was just about to quit it for good and all, to learn to play on the Violin, because he believed that Art would be much more profitable to him. See here a true account of the Languishing Condition of *Theology* in those *Universities*, and which is the reason that scarcely any Professors can be found in them, that are capable of Teaching it. This is no Exaggeration at all, but is a thing visible and notorious; for it is this extream scarcity of *Divines*, that hath obliged them to Incorporate some Monks into their Body, under the Name of *Doctors* or *Professors of Divinity*, to the end they might teach that Faculty amongst them.

Forasmuch as I am insensibly got amongst the *Monks*, and that I have sufficiently, as I suppose, described the manner of *Studying* in their *Universities*; I persuade my self you will not be displeased to understand the method these observe in the *Colleges* of their *Convents* or *Religious Houses* in *Italy*. We will begin with the *Jesuits*: We have already taken a View of their way of Teaching *Latin*; and it remains now for us to take notice, in what manner they regulate their own *Studies*, with regard to their young *Jesuits*: for if they be able to perform any thing in this kind, which is the *Foundation* of their *Institution*, we may expect to see the fairest Fruits of it in the young Plants of their Society. Thus much we may safely aver of them, that they have in some sort the very choice of Spirits, it being easie for them, amongst that vast Number of *Scholars* under their Inspection, to pick out those they think most fit for their Turn, having had the opportunity of observing them of a long time. See here the course they take: They industriously apply to examine the *Tempera*:

perament of their Scholars, especially when they are in their last or highest *Latin Classis*, where they are taught *Rhetorick*. If they have observed any of them of a well-tempered, modest and compos'd Humor, they say, such a one will be good to make a *Benedictin*, for they call the *Monks* of the Order of St. Bennet, nor without an Air of slighting and contempt, good Men: If they have perceiv'd another that is of a Silent, Soure, Sullen and Melancholy Temper, this Youth, say they, will make a good *Chartreux*, *Camaldule*, or unshod *Carmelite*: If they find another of a sweet and pleasant humour, and of a tender and effeminate Complexion, such a one they look upon as proper to associate with the *Canon-Regulars*, or *Olivetans*, or to be a *Confessor* to Nuns: If any of them be inclined to Buffonery, and to play tricks of Legerdemain; See there a Youth, say they, that will fit the *Cordeliers* and *Minimes*: Others that are of dastardly, mean and cowardly Spirits, they turn over to the *Capuchins*; for they are very well acquainted what Spirit Reigns in each Order.

Lastly, If they chance to meet with any poor, ignorant, and simple Youth, and whose mind has no Elevation at all, they hope that such a one may by their means come to be a good Country-Curate. They make no difficulty in the *Class* of *Rhetorick*, to take every one of their Scholars apart, and declare to them, the Calling to which God seems to have called them. But as for themselves, if they find one that is of a keen and subtil Spirit, brisk and active, full of Fire, daring and undertaking, these are the Youths forsooth, that are for their Tooth, and such they endeavour to gain to their Number.

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they set them to Teach *Latin*, and make them Regents over the Seven *Classes*, in Order, one after another, which is their Employment for seven years; and during all this time, they do not suffer them to mind any other thing, but what concerns their *Classes*; no, nor so much as to read any *Book*, but those that are designed for that use. When they enter into the Society, they commonly are about 21 or 22 years of Age; so that before they have finished their Regency, over all the seven *Latin Classes*, they are above Thirty years of Age. Then it is they are put upon the Studying of *Philosophy*, and afterwards of *Theology*; in the first of which they spend two years, and in the latter three.

'Tis about this time, that the Fathers make another Scrutiny of Tryal of the Spirits of their youngest *Jesuits*. Those who have kept all their Fire, and made themselves remarkable for their Boldness and Resolution, are designed to be *Missionaries*, and the rest are left to their liberty to apply themselves to some particular Study, for which they have most Inclination; or else they make *Preachers* of them, whilst the *Old Jesuits* are the *Doctors* of *Fraternities*, or hear *Confessions*. But all of them generally are Educated in a Spirit of refined Policy, which doth not shake hands with them till Death. And those in whom this Spirit is most rife and pregnant, are advanced to the Charges and Employs of the Society, or else means are found out to please them in the Courts of Princes; and if any one be found that is not Baptized into this Spirit, tho' otherwise he be endowed with the most promising Talents that may be, he is sure to be expell'd the *Society* of *Jesuit*.

Now the Conclusion we may draw from what

I have here represented, concerning the Conduct of the *Jesuits*, is this, *viz.* that it is in a manner impossible they should ever attain to any great degree of Learning; for the very prime of their Youth, and the Age that is most proper to apply themselves to *Sciences*, is wholly employed in Learning and Teaching *Latin*; so that we have reason to believe that to be the only thing they are good at; and yet the truth is, that even here-in they make themselves ridiculous. The Proverb tells us, that *the Corruption of the best things is the worst: Corruptio optimi, pessima*; and it may be said also, that the *Jesuits*, who probably read none but the best Authors of the *Latin Tongue*, do make a kind of mixture of them in their Spirits, to which they superadd an intolerable kind of Affectation, that utterly spoils all the good that could be in it. All their *Latin* is commonly thick larded with *Enimveròs*, *Quidem's* and *Ergo's*: I can no better parallel this their Folly, than by comparing it with the Vanity of some Women, who from an excess of desire they have to appear Beautiful, dawb their Faces so thick with Paint and Patches, that quite contrary to their design, they make themselves ugly and abominable. All the honour that is rendred to their *Latin*, is this, that in all the Societies where they speak good *Latin*, as with the Gentlemen of *Port Royal*, and in all the Schools of Physicians, it is termed *pitiful Jesuits Latin*.

As for what concern their *Philosophy* and *Divinity*, which they are made to Study, after that they have Taught *Latin*, that we may discover the nature thereof, we are first to know, that the Society of *Jesuits*, having been instituted at *Rome* by *Ignatius Loyola*, had at first no other Schools, besides the publick Schools, nor any other O-

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pinions, but such as are commonly Taught there.

In their general Assembly held in the year 1550, they made some *Constitutions*, by which their Founder oblig'd them to follow the *Doctrin* of *S. Thomas Aquinas*, as to their *Divinity*, and consequently in all *Questions of Philosophy*, that necessarily depend upon it. There are to this day some of their *Theses* to be seen, publickly defended by them in their *College* at *Rome*, in the Years 1560, and 1562; a short time after the Death of their *Founder*, and at the sitting of the *Council of Trent*, where they defend the *Opinions* of *S. Thomas*, concerning *Grace*, directly opposit to those they maintain at present. In the mean time, *James Lainez* being chosen *General* in 1558, two years after the Death of *Ignatius Loyola*, he caused a Statute to pass, at the same Assembly where he had been *Elected*, by the which it was resolved, that they should Teach also the *Master of Sentences*; but in case afterwards, it should be judged, that some other Author, would be more Profitable to the Students, as, if they should think fit to compose a new Sum of *Theology*, or any other *Work* that might better comport with the Times, (*Temporibus accommodator*,) that then the same might be made use of, after a mature Deliberation. *Lainez* having thus left the *Jesuits*, at liberty, to find out a method of Teaching *Philosophy*, more accommodate to the latter Times, than that which had been followed ever since the *School-men* were known in the World, (for it was about this time, that they resolved to set up for great Politicians, and to be the Depravers of *Science* and *Morality*, the better to please the corrupt Age in which their Lot was fallen;) and the very same year several Instances were given of this Corruption.

In the University of *Salamanca*, *Prudentius* of *Mente Major* a Jesuit, publickly maintained a *Thesis*, wherein he rejected all the absolute Decrees of God, with respect to Acts of human Liberty, and particularly all *Predestination* gratuitous and independent on any fore-sight of good Actions, with some other like Doctrins. The *Divinity Faculty* of that University condemned them; but they pleased the Society well enough, who gave permission to their Divines to teach them, according as Occasion and Time should seem favourable for it.

Now in order to their finding out a way intirely to shake off the Yoak of *S. Thomas's* Doctrin, *Claudius Aqua Viva*, General of the Jesuits, in the year 1584, called to *Rome* six of the most able Divines of the Society, with order to consult beforehand, the most Learned of each Province, to make a choice of those select Opinions, which were to be taught in their Society. These Divines being come to *Rome*, they there compos'd a Book with this Title; *Ratio atque Institutio Studiorum Societatis Jesu*. The Way and Institution of the Studies of the Society of Jesus, which was Printed in 1586. Here it was that they absolutely cast off *S. Austin* and *S. Thomas*, upon the Points of *Predestination* and *Physical Predetermination*, which they were allow'd the Liberty to maintain till then. They established their *Mediate Knowledge*, the Fore-sight of future Contingents, and they explain'd the *Efficacy* of *Grace*, after the manner of the *Pelagians*, and *Semipelagians*, as if the same were intirely dependent on the *Free-will* of Man, which they do not suppose to be so corrupt, as the most *Venerable Doctors* of Antiquity, and particularly *S. Austin* took it to be.

It will not be besides our purpose, to represent to you here a brief Reflexion upon a short Sentence I met with in the same *Directory of the Studies of the*

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Society, where it is said, that it is for the honour of the Society of Jesus that a new Theology be introduc'd, with Liberty of Spirit: That is to say, without being too strictly tied up to the Opinions of the ancient Fathers, or to the Decisions of the Modern Doctors. Besides, it implies, that they had a terrible Itch of Pride to joyn to their Novel Institution, a novelty of Doctrin and Morals, that might distinguish them from all others. For it seem'd somewhat hard and grating upon them, that being Jesuits, they were fain to be Thomists in their Opinions.

Molina, a Spanish Jesuit, was one of the most bold and venturous in Publishing the new Doctrin of the Society, and publickly boasted, that the greater part of it, was of his own Invention. He Published in the year 1588, his Work intituled *The Concord of Grace and Free-will*; The Opinions he there vented, were the same with those of other Jesuits, but proved by Mataphysical Reasons, after the manner of the Schools. He made no bones to say, that S. Austin had been involved in a kind of Darkness, as to what concerns the Doctrin of Grace; and that he had believ'd, that *Gratuitous Predestination* was necessarily joyn'd with it. The design of the Jesuits herein was this, that conformably to the Resolution they had taken, to distinguish themselves by abandoning S. Thomas, and finding as yet no means, they had a mind cunningly and under other Terms, to restore *Pelagianism*, which seem'd to them more plausibly to be maintain'd, than the efficacious Grace of S. Austin, which too openly favoured the necessitating Grace of Luther and Calvin, (as they are pleas'd to call it,) which had been condemned at the Council of Trent, or rather, which seem'd to be one and the same with it. To the end therefore, they might more dexterously obtain this their end, and the more sweetly engage

the Minds of Men to receive it ; they were not wanting from time to time, to make their Disciples publickly to maintain the Doctrin of *S. Austin* and *S. Thomas*, that by this means they might appear to be disinterested Men, and that searched after nothing but the Truth. But all this their address and cunning, did not hinder the *Dominicans*, being incensed by *Molina's* Book, openly to oppose themselves against their Innovations, and succeeded so well in their Pursuit, that *Clement VIII.* established a Congregation at *Rome*, to hear the Reasons of both Parties. They began with the Examination of *Molina's* Book, and they reduc'd his Doctrin to four Principles, which they explained in divers Propositions. And forasmuch as they make a part of the Theology of the Jesuits, I do not think it a wandering from my Subject; to give you here a short account of them.

The first Principle of *Molina* is, That the general Concurrence of God; doth not consist in acting upon second Causes, as if they stood in need of being moved by God, in order to produce their effect ; but that God acts immediately in the Action, together with the Cause ; and that if God should push on the Will to act, he would thereby ruin the Liberty thereof. From which Principle *Molina* drew these Consequences:

1. That Man by the strength of Nature, can believe Supernatural Mysteries.

2. That having performed what lies in him, according to his natural Strength and Ability, God comes in and bestows his Grace ; and that God foreseeing who those are, that will make use of these Abilities, when the Gospel shall be preached unto them, he is ready to bestow upon them the Grace that is necessary for their total Conversion.

3. That a Man by his natural Strength, can form a resolution of never offending God, for time to come.

4. That natural Light may be sufficient to keep the Law of Nature, whatsoever trouble or difficulty there may be in the doing of it.

The Second Principle of Molina is, that God doth not refuse to any grown Person, the assistance that is necessary for him to persevere in that which is good; so that it is the fault of him who doth not persevere in Godliness, and not the want of Grace, that makes him to fall away.

The Third Principle is, that we are to distinguish in God, three sorts of Knowledge, the one purely Natural, the other altogether free, and the third Mediate, or partaking of both; according to which latter, God by the intimate knowledge he hath of the Free-will of every Man, knows what he would do, supposing such or such a thing, tho' it be in his power to do the contrary. Under this Principle are comprehended these Propositions:

1. That there is but one exciting Grace, and none that is Efficacious in it self.

2. That it is not Grace that determines the Free will, but that the Free-will determines it self.

The Fourth Principle is, That God Predestinates those, who, he foresees by his mediate knowledge, will make good use of the strength of Nature and of Grace.

The Consulters of the Congregation, *de Auxiliis*, (for so they call'd them, because they therein treated concerning the assistances which God affords Men, in order to apply themselves to that which is good;) had couched the Sentiments of Molina in Twenty Propositions, whereof the most are the very same or to the same Sense of those we have here set down. They censured every one of them, as may be seen in the abridgment of the Acts, which is still in being, and declared that Molina and his Adherents, which are the Jesuits, had espoused the

Opinions of the *Pelagians*, and the *Semipelagians*, as well in the Principles of their Doctrin, as in their Proofs and Objections. They tell us, that hereupon, the Jesuits joyned Threats with their Prayers, to hinder the Publication of this Censure, and that out of very Rage they publickly maintain'd in *Rome*, that it was no part of the Faith, that *Clement VIII.* was Pope, and that he was not Infallible. Their Adversaries have used the same liberty towards the Popes, when ever they proved contrary to them, and there is great probability, that they do not think themselves oblig'd to maintain the Infallibility of the Pope, except then only when it is of use to them to overthrow their Adversaries. However the Pope was resolv'd to decide this difference by a Bull, in case the Jesuits should refuse to submit themselves: But his Death which hapned the Eighth of *March* 1605, delivered them from the fear they were in of being forced to retract their Doctrin, or of being Condemned. *Paul V.* who succeeded to *Leo XI.* took the same matter in hand, with design to decide it.

At this time it was, that the Jesuits, being in a greater apprehension than ever, of seeing their Doctrin Condemned for Heretical, and all their fine Projects for establishing of their Novel Opinions, overthrown; their General *Aqua Viva* thought fit to make a Shew of changing them in some respect. He made a *Decree*, dated the Fourteenth of *December*, whereby he ordered those of the Society, for time to come, to teach this Doctrin with some Modification, by approaching in some Degree to the Grace of the *Thomists*: But this having been cast in the Jesuits Teeth, as a reproach tending to their shame and confusion, *Murio Vitellæxi*, the Successor of *Aqua Viva* in the Generalship, declared, it had not been the intention of his Predecessor, to retract their

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their *Dogma's*, and accordingly he restored the Opinions of the Society to their former State. Thus we see that the *Doctrin* of the Jesuits changed three times in less than Thirty years: For they departed from the Sentiments of *S. Austin* and *S. Thomas*, to those of the *Pelagians*, and from thence they returned again anew to those of *S. Thomas*, from whence soon after they fell again to their discharged Vomit, I mean to *Molinism* or *Pelagianism*.

They gave a remarkable instance in these shiftings, that they did indeed accommodate their *Doctrin* to the times, *Temporibus accommodatio*, according to their own expression. And that at last the great Itch they had of signalizing their Society by novel and particular Opinions, prevail'd against all manner of Reasons whatsoever. They knew so well to manage the Spirit of *Paul V.* which they had sweetened towards them, by dedicating to him a second Edition of *Cassianus*, that notwithstanding the *Doctrin* of *Molina* the Jesuit, had been pronounced Heretical, by the Congregation *de Auxiliis*, as well as by himself and his Predecessors, he forbore Publishing the Bull, which he had prepared to thunder-strike it with, and contented himself with the Publishing of a Decree, by which he imposed silence on both Parties, until it should please him to make the Decision. The Jesuits in the mean time, persisted in their new *Dogma's*, and in process of Time, had the good success to keep them standing, in spite of their Adversaries.

I cannot deny, but that the Church of *Rome* hath a great Interest in one hand, to Found new Religious Orders, as being a sort of People, that promise total Subjection, and inviolable Faithfulness to her; but on the other hand, Time may make

make it appear, that they will prove a great means of rendring and dismembring her, by their restless Ambitions of distinguishing themselves by their *Doctrins*.

This is that which wanted little of being accomplished in our days, wherein we have seen a vast number of *Augustinians* and *Thomists*; under the name of *Jansenists*, in a fair way of rending themselves from the Church of *Rome*, when by the instigation of the Jesuits, they were going about to condemn the *Dogma's* of their Masters. Yet was it not the solidity and prevalency of the Jesuitical Arguments, that made them triumph at last; but indeed the only thing that procured them this advantage, was the Temporal Power, which at present they have acquired in all Places, that follow the Communion of *Rome*.

It was observed, that whilst the poor *Jansenists*, good Souls, were wholly employed in poring upon *S. Austin*, to search out those Passages they stood in need of, to maintain their *Efficacious Grace*, these made it their chief business to manage the Spirit of the Pope, and of the Court of *Rome*, to secure themselves a Party in the *Sorbonne*, and to engage the Bishops in *France* on their side, by making use of the Royal Authority.

To make an end of giving you a just and full *Idea* of all their *Divinity*, it shall suffice to acquaint you, that the Faculty of *Lovain*, in the Year 1677, did by their *Deputies*; present to the Pope, several Propositions relating to Morals, drawn out of the Books of Jesuits, Sixty five whereof were Condemned by a *Decree* of the Second of *March* 1678. This only Consideration of the multiplicity of Errors that are found in their Books, ought to be a sufficient Ground to the Papists, for suspecting all the *Divinity* of these Reverend Fathers. It is not with-

without cause, that the Modern Papists are accused of being the greatest Lyars in the World, of having no human Faith, of Violating all manner of Oaths, of breaking their Words, and of making less difficulty of forswearing themselves, than the very Turks and Infidels. They are beholding for the Progress they have made in these goodly Vertues, to the Novel *Doctrin* of the Jesuits, who have introduced their mental Restrictions, to save them from the odious charge of a Lye.

According to these *Casuists*, if a *Christian* be asked, Whether he believe in *Jesus Christ*, he may answer no ; supposing, that he means in his heart, that he doth not believe in him as the *Turks* do, who believe in him, only as a Prophet. If he be asked, Whether he be a *Protestant* ; he may say upon occasion, that he is one, if his inward meaning be, that he protests against the Errors of the *Protestants*. I heard a *Panegyrick* pronounced at *Milan*, by a Jesuit, in honour of *S. Charles Borromeo*, Cardinal and Archbishop of that City : One of the Principal Points insisted on, was the great Charity this Saint exprest towards two Famous Robbers on the Highway, who were Pursued by some Officers of Justice ; they asked the Saint, Whether he had seen these two Criminals passing that way ? No, quoth he, they did not pass this way : You must know, he had at that time his Finger in his Sleeve, through which, his meaning was, that the Robbers had not passed ; and the Officers giving credit to his words, ceased from pursuing them, by which means they had the opportunity to make their escape. O Action truly holy and worthy of all praise ! Precious Fruit of the mental Reservation of the Jesuits !

The World must also be informed, that after three years Study spent upon this Excellent *Divinity*, the Jesuits make choice of their Preachers, and

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Missionaries, without ever having had the time, nay, it may be, so much as a thought, to read the Scriptures or the Fathers; and accordingly we may guess, what these Men are capable to perform. The former, *viz.* their Preachers, abound in Words, without much Sense or Solidity, *Multa verba, nullus fere sensus*: And as for the latter, that is, their Missionaries, we may take the height of their Standard, by those of them we meet with in *England*; whose whole Stock commonly amounts to no more than two or three poor Arguments, which after all, conclude nothing.

They demand in the first place, Where the *Protestant Church* was before *Luther* and *Calvin*? and then set themselves to exaggerate the Vices and Defects of those two Persons. From thence they pass over to give a Representation of *Henry VIII.* in the most malicious Colours they can; and conclude from all this, that it is very unlikely, that God should ever have made use of such Persons, to make a Reformation. Others of them ask a *Protestant*, Whether it be absolutely impossible for a Man to be saved in the *Romish Religion*? And because he is more charitable than they are, and unwilling to condemn any one, they would infer from thence, that theirs is the surest side.

I am acquainted here in *London* with a Lady who turned Papist in *King James* his time; the Argument that overswayed her was this: The *Jesuits* told her, that that must be the true Church, which can give full assurance of Salvation to all her Members; that the *Protestant Church* gives no assurance at all; but that the *Romish Church* does: From whence it followed, that she must be the true Church. Whereupon, this Gentlewoman went, as she said, and consulted the most able Doctors of *London*, the Deans and Bi-

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Bishops, asking them, Whether by persevering a good *Protestant*, and living well, she should Infallibly be saved? To which she saith, they gave her only this Answer, that they hoped, that by the Goodness of God, and the Merit of Jesus Christ, she should be so. This so modest and rational an Answer, was not sufficient to confirm the Gentlewoman. The Jesuits were not wanting to observe to her, that the Bishops had said to her, *we hope*, which did express nothing of Certainty or Assurance; but that as for them, they assured her, that she should Infallibly be Saved in the *Roman Catholick* Religion.

Indeed it is not easie for me to believe, that so pitiful an Argument should have been capable to perswade a Gentlewoman, who otherwise seems to have Wit enough; and that in all probability, there must have been some other motive of Interest lurking more strong than all this, and that some Promise had been given her, of the advancement of her Husband in King *James* his Court. In the meantime, he is at present in *Ireland*, were notwithstanding all the fair Promises the Jesuits may have given him, he is fain to live on hopes.

That I may not run out into a long *Digression*, having now represented to you the Order and Method of the Studies of the Jesuits, I shall pass over to the Studies of the other Religious Orders; which I shall comprize in few words, that I may not be tedious to you by an over long Relation. Those of these Orders, who profess a strict and austere Rule, complain, that the Rigor of their observance exhausts and flats their Spirits, and makes them in a manner wholly in-

incapable of applying themselves to Study, and that their time is too much shorned by that, which they call the *Divine Office*, to be able to do any good at it. *How is it possible for me to Study?* said a Reformed Religious to me, *I must rise at Midnight to go to Mattins, which continue two hours and an half; after which, I return to my Cell, to see if I can take some rest, my Head being much disordered, with the unseasonable breaking of it: About an hour or two after, I am fain to rise again, to go and meditate, and sing that which they call Prime. This done, we are sent to Work in a Garden, there to Dig and Delve for near two hours more; after which, we must go to sing the Terce, and High Mass. This done, we go to Dinner, which is followed with an hour of Recreation; the rest of the Day, is taken up in going three times more to the Church, there to sing the Nones, Vespers and Complies, so that we can never have three quarters of an hour together to our selves. For my part, said he, I render thanks to God, that I understood a little Latin, before I ever entred into this Religious Order, which makes me at present to understand a little of my Breviary; but the most of my Brethren scarcely understand one word of it, and sing like so many Asses, without knowing what they say; and much less do they know what Philosophy or Theology meaneth. They say, that these kind of Studies are very dangerous to Salvation, and fill Men with Pride and Vanity. For our parts, we are sure that by obeying our Superiours, we shall go to Paradise, without troubling our Heads beforehand, to know what kind of place it is. This was the Reasoning of this poor Monk; and he was so far from lamenting, as he ought, the Misery of his Condition, which deprived him of so great a Treasure, as is that which is the product of Study, that he insulted over, and despis'd Earning;*

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ning; it being but too natural to the most part of Men, to endeavour to abase and undervalue that, out of a kind of maliciousness of heart, which their folly or weakness will not suffer them to obtain.

But forasmuch as there are but few Religious Orders in *Italy*, where this exact Observance is practised; so we find other Religious, who have much more time to themselves, and that are altogether of a different humor. And forasmuch as the most part of these, are either of the Order of *S. Dominick*, or *S. Francis*, we may with respect to their *Doctrin*, divide them into *Thomists* and *Scorists*. The former of these, follow the *Doctrin* of *S. Thomas Aquinas*, who was a *Dominican*. This *Thomas* stuck close to *Aristotle* in matters of Philosophy, and studied his *Divinity* at *Collen*, under *Albertus Magnus* of the same Order. He undertook afterwards, by the subtilty of his Spirit to reconcile *Aristotle* with *S. Paul*, forcing that Pagan Philosopher in a manner, to become a *Christian*, and what is yet more wonderful, a *Papist*, in spite of all the aversion he had to these novel Doctrins.

Aristotle was fallen into great Decadence, and Neglect in *S. Thomas* his time, and 'tis to him therefore, they attribute the Glory of having as it were, raised him from the *Dead*, according to that saying, *Sine Thoma mutus Aristoteles*, *Without Thomas, Aristotle is Dumb*. Having addicted himself very much to the reading of *S. Paul*, he could not avoid *gratuitous Predcstination*, nor *efficacious Grace*, which he strongly maintained, shewing himself very inventive and dexterous at splitting a Hair in his way of handling Scholastick Matters, and particularly the Points that respect *Transubstantiation*.

Pope *Urban IV.* who instituted the Feast of the

the Holy Sacrament, ordered him to apply himself to the composing of an Office for it. The Papists greatly admire the Hymn, he made on that Subject, and more particularly, the Prose, which to this day is Sung at the Mass. It is full of the Rapsodies and Contradictions, which the Papists at present do believe on that Subject. And he himself owns, about the midst of the said Prose, that what he saith of it is incomprehensible, doth not fall under the Senses, and is contrary to, or beyond the Order of natural things.

*Quod non capis, quod non vides,
Animosa firmat Fides, præter rerum ordinem.*

*What thou dost not understand, and what thou dost not see,
Courageous Faith confirms, beyond the course of things that be.*

I am astonished how he durst assert, that it is Faith alone, that assures us of it; for as subtil as he was, 'tis evident that in his Searching, he himself was very doubtful, whether what he had writ on this Subject, was true or no. This Passage of his seems too remarkable to be past by, without giving you an occasion of making some Reflexion upon it. To this purpose I shall relate to you, what Ribadeneira tells us of it, in his *Legends*, in the Life of S. Thomas Aquinas.

Notwithstanding, said he, S. Thomas in his Explanation of other matters, goes beyond all other Doctors; yet in the Point of this ineffable Sacrament and Divine Sacrifice, he surmounts and outvies himself, as may be seen in his *Works*, and in the Office he composed at the command of Pope Urban IV. for the

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the Celebration of the Feast of the Holy Sacrament. This thorny and difficult Question, having been once canvas'd in the University of Paris, concerning the Accidents of Bread and Wine, which continue there visible after the Conversion of the Substance to which they belong, into that of the Body and Blood of Jesus Christ, and which are called the Sacramental Species or Kinds; S. Thomas, (to whom they had all re-ferr'd themselves,) writ to them his Thoughts of this Question, upon a Paper, which he laid upon the Altar; and having his Eyes and Heart fixed upon a Crucifix which was there, he beseeched him most earnestly, that if he had writ the Truth, he would be pleased to do him the Favour to tell it him; and if not, that he would please to stop and hinder it. And as he was in the greatest Fervour of his Prayer, Jesus Christ shewed himself visibly unto him upon the Altar, and said to him, You have writ this well, Thomas. The Saint continuing his Prayer, being Prostrate on the Ground, his Body was lifted up into the Air, and continued so, hovering there for a good while, in the Presence of many Religious of the Convent.

At another time, when he composed the Office of the Romish Church, which they sing on the Day of the most Holy Sacrament, being then in the City of Orvieto, a Crucifix spake to him, the same words; which Crucifix is to this day called S. Thomas his Crucifix. The same hapned to him also at Naples; as he was writing the Third part of his Sum; the Crucifix which was upon the Altar, spake to him with a loud and intelligible Voice, saying Thomas, thou hast well writ concerning me; What wilt thou that I give thee for thy Reward?

Thus far are the Words of Ribadeneira the Je-
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suit, in his Legend, which is so highly approved by the Church of *Rome*. Upon all which, I desire you to make this Reflexion, That if *S. Thomas* had not been doubtful of what he wrote, he would not have had recourse to so many *Crucifixes*, to be confirm'd and assured in his own mind; for otherwise it would have been an open tempting of God, as it would surely be, if at present we should desire Miracles of him, to prove to us the Resurrection of his Son Jesus Christ. And if *S. Thomas* doubted of this matter, it follows, that he was convinced, that these things were not solidly ratified in the Gospel, or in the *Doctrin* of *S. Paul*, or at least, could not be deduc'd thence, as natural and necessary Consequences. Wherefore then doth he say in his Prose, *Ani-mosa firmat Fides*, that Faith confirms these matters? Men have begun in these Ages, to recover a little from these Apparitions of Jesus Christ, and from these speaking Crucifixes: But *Thomas Aquinas* had Wit enough, at that time, to discern, that his novel Doctrin did stand in need of such Proofs. True it is also, that probably he might have imagined it; for his assiduous Application and Meditation of matters purely Metaphysical, had made him extreamly abstracted and Hypochondriacal; and to make use of the Expressions of him, who hath composed his Encomium, *He was so extatical and so insensible, that he seemed rather a Statue than a Man. Insomuch that whilst he was a writing his Books of the Trinity, a Candle burnt his hand, without his feeling of it: And that which is yet more wonderful, is, that he fell into these Extasies and Ravishments, how and when he would himself.*

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very pleasant thing of him, and which shews the great abstraction of Spirit, in which he was at times. He saith, that *S. Thomas* at a time, sitting at Table with *S. Lewis*, King of *France*, who made him to Dine with him, out of the great respect he bore to him and his Order; without minding what he did, or in whose Company he was, he thump'd with his Hand upon the Table, saying, *I am sure, the Manichees will never be able to answer this Argument.* The Prior, who was there with him, pull'd him by his Gown, and put him in mind that he was at the King's Table; whereupon he came to himself again, as one that was returned from the other World, and asked Pardon of the King for his Indiscretion. This puts me in mind of a like Action of his in Presence of the Duke of *Mantua*; He had swallowed a Fly; and having almost immediately let it escape again, he made a most fearful outcry, and a thousand frustraneous efforts to catch it again, without considering that he was in his Master's Presence. I don't pretend by all this, to imply, that *Thomas Aquinas* was a Fool; but on the contrary do affirm, that he had a great stock of Wit; yea, and it may be was over-stock'd with it; but withal, that he had (as many topping Wits have) many bad Intervals. The only thing I am astonish'd at, is, that they would needs make a Saint of him, and extol that for an act of Heroical and Transcendent Vertue, which indeed was a formal Disobedience to the declared Will of his Mother, and of those that had the Authority over him, and this when he was yet a young Child. Moreover, I was willing by the way, to make this short Digression, to give you some kind of Idea of the Man, whom the Papists dignifie with the Name of *The Angel of the Schools*; *The Hammer of Hereticks*, &c. This is he that is the Head of that great Party called *Thomists*,

mists, whereof the chiefest are the *Dominicans*.

Another Party, no whit less considerable, is that of the *Scotists*. *John Duns* a *Scotch-man*, and who upon that account was Sirnamed *Scotus*, was the Head of them. He was of the Order of *S. Francis*, and lived about the latter end of the *Fourteenth Century*. He at first followed the Opinions of *S. Thomas*, and taught them publickly : But his Scholars having one day Reproached him, That he said nothing, but what *Thomas* had said before him, *Nilil dicit quod non dixerit Thomas* ; he was touch'd to the quick with this Reproof, and having a good opinion of his own Ability, he told them, That for time to come they should hear such things from him, as *Thomas* never said. From that time forwards he affected to contradict him in every thing : Because *Thomas* (for Example) was for *Efficacious Grace*, he invented another sort of Grace, which came nearer to that of the *Semi-Pelagians*, than to the Grace of *S. Austin*, whom *Thomas* followed in this Point. And in the Sacrament, because *Thomas* would not have the Body of Christ to be there with its natural Quantity, but only after a definitive manner ; *Scotus* asserted the contrary, and said, That his Body was there with its whole Quantity. But because he durst not save himself by maintaining, That the Body of Christ in the Sacrament had an extension of Place, as being repugnant to Sense and Reason ; his Subtilty put him upon inventing another sort of Quantity, which he determines to be an Extension of Parts in themselves, *Extensio partium in ordine ad se* : By which means he made the Generical Quantity of the *Thomists*, to be only a Species of his. This Distinction indeed was very subtil, yea, so subtil, that probably *Scotus* did not understand it himself. For how can it be conceived, that a Body should be extended in it self, without being so with respect

respect to Place? I have conversed with many *Scotist* Doctors, who professed to hold this Opinion from their subtil Doctor, yet had not Subtilty enough to explain it. This same *Scotus* died, being only 35 years of Age.

I do not pretend here to run through all the Op-positions of his *Doctrin* to that of *S. Thomas*. The only Reflexion I could wish might be made upon it, is this, That the Popes dare not declare themselves more in favour of the one than of other, for fear of incensing one or both these Parties, who are become so powerful in the Church of *Rome*. However it is evident, that these *Doctrins* being diametrically opposit and contradictory one to the other in most of the Points, it's impossible they should be both true, and consequently one of those great Parties must needs be in an Error. The *Romish* High Priests, who boast themselves to be *Infallible*, ought (as it seems to me) for the Love alone which they owe to Truth, to pronounce their *Decisive* Rules concerning this kind of Controversies; but by Ill-hap these *two Parties* are too strong for them, and they would be in danger by pulling down one of them, to be themselves buried under the Ruins. They rather chuse, seeing both Parties do own the *Papal Authority*, to let them both alone. *Luther* and *Calvin* said nothing concerning *Efficacious Grace* and *Free-Will*, but what the *Disciples* of *S. Austin* and the *Thomists* held, and still hold to this day, tho' under Terms that are somewhat differing, but signifie the same thing: Yet the Council of *Trent* condemned the former, thereby endeavouring to aggravate and to render odious (by the Citation of a great number of Errors) persons that had lifted up themselves against the Holy See. *Thomas* and *Scotus* are not only different in Opinions; but we find also, that their Followers are at great Variance

amongst themselves. There are no less than three or four sorts of *Thomists*, who every one of them pretend to have Reason on their side, in the Explications they put upon *S. Thomas*; and the *Scotists* do as much by their *Scotus*.

What I have here related concerning those two Authors, and their Adherents, and what before I mention'd concerning the *Molinists*, or *Jesuits*, and the *Augustinans*, agrees generally to all those who profess to follow them, in whatsoever Country they may be. But to apply this more particularly to the *Italians*, I shall tell you, that they differ in nothing from others on those Points, save only in this, That they do not trouble themselves to search to the bottom of them, except some particular occasion, and where their own Glory, or that of their Order is concerned, engage them to it. They are too great lovers of their Repose and Pleasures, to concern themselves with Theological Notions: And they are the Monks that have invented that way of Disputing which I have mention'd, where I speak of their Universities. They must shew them the Arms they intend to fight them with, and point them to the Parts they design to make their Thrust at, that they may be prepared for their own defence.

There hapned once upon this account a great Disorder at *Bononia*, whilst I was there: A *Dominican* Father, who was a *French-man*, had been desir'd to oppose in the Grand Convent of the *Dominicans* at *Bononia*, where he was arriv'd some days before from Foreign Countries. He being not over-well acquainted with their Customs, after that he had chosen the *Theses* he would dispute against, and communicated his Arguments, a desire took him to change his *Medium*, which did

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so extreemly confound the poor Defendant, who was not prepared for it, and whose Stock was not sufficient to remedy such an unlook'd for Accident, that he Answered quite wrong, and set all the Company a Laughing; resembling herein a certain person I have heard of, Who being sent to take his Orders, without understanding a word of Latin, and had only got by Heart so many Answers in order, as the Bishop (who was no Conjuror) was commonly used to ask Questions; but being confounded in Marshalling his Answers, was at last reduc'd to say, *That he had the Devil in his Sleeve, instead of his Letters Patents*; which he suppos'd the Bishop had by his Question demanded of him. The same thing hapned to this poor *Dominican*, who defended the *Theses*; but soon after all, the Storm fell upon the *French-man*. The Scholars, who were all of them young Religious, were so extreemly enraged at this Affront, which they pretended to have been offer'd to their Colleague, that they had no patience to stay till the Dispute was ended; but run away from the place like so many Mad-Men, to the Chamber of this poor Stranger; and having broke down the Door, they tore to pieces several Turbans of Silk, and other Curiosities he had brought with him from *Constantinople*. After this, having watched him at the Door of the Hall, where the Disputation had been held, One of them, as he came forth, gave him a great Box on the Ear; telling him, *He had best learn another time, to put his Arguments in Form and Figure*. See here in the mean time, the Inconveniences to which the *Italians* expose themselves. They are the *Monks* also who have introduced *Feasts* at the end of their Disputes, and the sumptuous Adorning of the Hall where they are celebrated; and in

these Particulars indeed, it is, they surpass all others.

It may generally be said of the *Italians*, That they are never excellent in those Studies that require a constant and serious Application; as on the contrary, there be very few can equal them in all others, which of themselves do afford diversion and pleasure. The greatest part of *Monks* in the Convents apply themselves to learn to Sing, or *Play* upon Instruments: Some addict themselves to *Poetry*, in order to make *Compositions* and *Sonnets* in praise of their Saints, which they expose on Festivals in their *Churches*; and they are wonderful good at it. In the Abby of *S. Michael in the Wood*, where I Taught at *Bononia*, the Abbat sent for a *Dancing* and a *Fencing Master*, to teach his Religious. I thought this very strange for *Monks*; and one day I took the freedom to declare my Thoughts of it to the Abbat. The Prelate Answered me, That there was no hurt in all this, and that they did it for a good End. For (said he) *in the first place*, we sometimes act some little *Tragedies* and *Comedies* in the *Vestry*, or in the *Church*, to which we Invite our Kindred of both Sexes, and our Friends, to be merry together. Now, you know very well, that in the *Interludes* there is always expected something of *Buffonery*; and sometimes a little *Ball*, or a *French Dance*, are very agreeable to the *Ladies*, and indeed, if a Man cannot *Dance* well, he exposeth himself to *Laughter*; and our *Colleagues* become the less esteemed; who being all of them *Children* of *Persons* of *Quality*, ought not upon that very account to be ignorant of this kind of genteel Exercises. The Abbat in giving me this account, took notice of some sort of Indignation on my Brow, when he told me, that they made use of the *Church* to act their *Farces* and *Comedies* in;

in; and therefore would needs excuse himself on that Point, by telling me, That they were in a manner forc'd to serve themselves of that place, because the Ladies were not suffer'd to enter the Convent; so that they had no other place where to bestow them; as if forsooth, it were a case of absolute and insuperable necessity for the Ladies to be present, or for them to act such kind of Follies. Sometimes also they are guilty of most horrible Profanations, by building their Theatre upon the High-Altar where their Holy Sacrament is lodg'd.

The Abbat further endeavouring to satisfy me, past over to another Reason, which appear'd somewhat more witty. My Religious, said he, *have all of them (as you know) great Pensions, and we cannot hinder them from spending their Mony, as they please themselves. Now, I should be very loath, that they should employ it (as so many others do) in keeping their Whores: This is that which makes me cast about continually, by what means I may most dexterously get it out of their hands, without offending them, by making them expend it upon other uses. 'Tis in this view that I exhort them, to learn all manner of Exercises; as to Dance, to Ride the Great Horse, and to handle their Arms. They pay their Masters themselves, and by this means their Purfes are drained.*

The Abbat suppos'd he had found a very plausible pretext, for allowing his Monks this liberty; tho' in the mean time others in the City openly flouted at it, as finding good reason to be against the Religious, spending their time in Exercises so little becoming Monastick Gravity. It is to be observed, that all these young Religious were then engaged in a course Studies; but it was not possible to keep them intent upon them; and scarcely with all the

pains taking in the World was it possible to bring them to any thing, so strangely were they taken up with their vain Exercises. See here in what manner the *Italian* Youth spend their time in the Cloisters ; and, without doubt, at this rate, they cannot but stand in need of having the Arguments of their Opponents communicated to them, before they come to dispute against them on publick Occasions. I should scarce ever make an end, should I go about to relate all the ridiculous Occupations that divert them from their Studies.

I shall shut up this Treatise of Studies with those of some *Secular Priests*, who never having had the means or inclination to go and study at the Universities, are forced, or willing to content themselves with that which they have learnt with the Jesuits. The shortest way they have to arrive at their end, which is to be *Ordained Priests*, is to get by Heart a little Book called, *Examen Ordinandorum*, the *Examen of those who are to be Ordained*; which contains the ordinary Questions that are put to those that desire to enter into Orders. The most part of them learn this like Parrots, without understanding the sense of it ; being assured, that no other things shall be asked them. For Ignorance hath so far prevailed in the Church of *Rome*, that none at these Examinations are put to it, to shew their Scholarship. And these Men being once Ordain'd, would rather be Hang'd (so to say) than ever after look in a *Latin Book*, except the *Missal* and their *Breviary* ; and yet it is a rare thing to find any that are able to explain them. They abandon the Trade of *Preaching to the Monks*, as I have already declared in my LETTERS ; and for their part, they content themselves to say *Masses*, to gad to Baptisms, and Burials.

It is remarkable, and a thing known to all *Italy*,
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that Bishopricks and good Benefices, Ecclesiastical Employments and Offices are not bestowed upon Men of Learning ; but upon those who have most Friends, who can best please and flatter, or who being Rich, are in a condition to make the best advances. The case is very different in *England*, where the Bishops, and other Dignitaries, are only chosen from amongst the Doctors, and where their Merit is chiefly considered. This is the true Reason why the Ecclesiasticks of *Rome* do so little care or endeavour to get Learning, as being well assured that it will stand them in no stead at all ; yea, that their Enemies or Competitors might take occasion from thence, to render them suspected. The Abbat with whom I Travelled the First Days Journey to *Velétre*, inform'd me of nothing, but what I knew before, by the description he gave me of the way of conferring Bishopricks and Benefices, which commonly fell to the share of the most Ignorant. I only asked him, what might be the Reason of this great Disorder ? To which he Answer'd, That he did not know, rather durst not tell it me : And for my part, neither durst I tell him my Thoughts about it in that Country. But now, that by the Grace of God I may freely speak my Mind, I shall declare, that the greatest Secret of all this is, the Resolution which the Heads of the *Romish* Church have taken, to keep the People committed to their Charge, as much as they can in a *profound Ignorance*. The Doctrin of that Church is so extreemly corrupt ; the *Contradictions* it contains are so great and many ; the Decrees of the *New Councils* and *Popes*, and the *Doctrins* of their different Religious Orders are so inconsistent and irreconcilable one with the other ; the use, or rather the commerce and Trade that is made there of Holy things, or such as are pretended to be so, is so base and infamous ; the Morals they

profess are so low, wicked and unworthy, that there is no other way left to keep that Church standing, but by abasing the Spirits of Men by Ignorance, or rather by wholly blinding of them, to make them fall into the Abyss of Error. Now the best Expedient in order to this, is, to make clear work with whatsoever might encourage the Studies of Learning, and to set over the People Ignorant Bishops and Pastors ; from which God preserve all *Protestant Churches*, and more especially, that of *England*.

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Second Day's Journey.

BEing come to *Velétre*, the *Abbat* took up his Lodging with one of his Friends, and I betook my self to an Inn, near the *Piazza*. My Host asked me if I had not a mind to see the Ceremony, which was to be Celebrated the next day at the *Dome*, (so they call the Cathedral Churches in *Italy*;) he told me, there was a Bell to be Baptized, whereof a great Lord was to be the God-Father, and a Lady of Quality, the God-Mother, and that there would be a great appearance of the Nobility, who had been Invited to the Solemnity from all Parts. I had before this seen Bells Baptized in *France*; but because I knew that the *Italians* surpass all other Nations in the Magnificence of their *Ceremonies*, and that they commonly season them with a double proportion of Superstition, I resolv'd with my self to see it Baptized, and with that design I staid all the next day at *Velétre*. I went to the *Church* in the Morning, to take a view of the *Preparatives*, that had taken up a whole Weeks time, which I found to be great and Sumptuous indeed. The Bell was placed at the Lower end of the Body of the Church, hanging upon two Gudgeons, covered with rich Hangings of Velvet, of a Violet Colour, and the Bell it self, was accoutred with a kind of Robe of the same Stuff.

There were two Theaters Built on each side of it, for the Musicians, and an Amphitheater for the Ladies, who were to be present at the Ceremony. The Pillars and Walls of the Church were richly adorned, with curious Sheets of Silk, and Pictures. Near to the Bell, was Erected an Altar, very nearly set forth, and on it lay a white Satin-Robe, which was to be put upon the Bell, as soon as it should be Baptized, with a great and fair Garland of choice Flowers : There was also upon the Altar a Roman Ritual, a Censer, and a Vessel with Holy Water, and round about the Altar, rich Velvet Elbow-Chairs, for the Priests, who were to perform the Ceremony. Just over-against it, a Throne was seen most Magnificently Hung, for the God-Father and God Mother of the Bell. About Ten of the Clock the Company came, and having taken their several Places, the Priests began their Function. He who officiated, was a Bishop *in partibus*, whom the Bishop of *Velétre*, being at that time very Sick, had deputed for this purpose, and his Chair was placed upon the Steps of the high Altar. He struck up the first Psalm, which was continued by the Musick. These Psalms, by the way, which may be seen in the Roman Ritual, have as much reference to the Baptizing of a Bell, as to the Baptizing of the Moon ; the Prophet *David*, very probably having never had the least notion of the Baptism of Bells. After that the Psalms were ended, the Bishop began the Blessing of Holy Water, to Sanctifie it in the first place, to the end that afterwards it might Sanctifie the Bell also. This Benediction is very long, and no less Ridiculous ; which being Finished, the Bishop and Priests dipr Spunges in it, with which they rub'd over the Bell, from the top to the bottom, within and without, being in this regard, certainly much better Baptized, than Children

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are, upon whose Heads only they pour or sprinkle a little of it. They repeated in the mean time, abundance of Prayers, which speak of nothing else but Heavenly Blessings, that are to Purifie, Sanctifie, and Consecrate the Bell; *Ut hoc Tintinnabulum, say they, caelesti Benedictione perfundere, purificare, sanctificare & consecrare digneris. That thou wouldst be pleased to Rinse, Purifie, Sanctifie, and Consecrate this Bell; with thy Heavenly Benediction.* The Bell being thus well washt, they dried it with clean Napkins; and the Bishop having taken the Viol of Holy Oils, which are those they bless on Holy Thursday, for the whole year following, he therewith anointed the Cross of Metal, which is on the top of the Bell, in order to make the Devils flee at the Sound or Ringing of it: *Ut hoc audientes Tintinnabulum tremiscant & fugiant, ante Crucis in eo depictum vexillum: That hearing this Bell they may tremble and flee before the Banner of the Cross designed upon it.* He afterwards made seven other Crosses with the said Oil, upon the outside of the Bell, and four on the inside. This done, he made the God-Father and God-Mother draw near, and demanded of them in *Italian*, Whether they were the Persons that Presented this Bell to be Consecrated? Who having answered that they did; he then asked them, Whether the Metal of the Bell, and the Workmanship of it, had been paid for to the Artificers? To which they answered, Yea. They make this demand, because it hath sometime hapned, that for want of Payment, the Workmen have seiz'd and fetch'd away their Bells, the very same day, or the day after it hath been Baptized, and have melted them down, to be employed to profane uses. The third Question he asked of them, was Whether they believed all that the Catholick, Apostolick, Roman Church believes, concerning the Holi.

Holiness and Virtue of Bells? The answer to which was affirmative also. In the Last place, he demanded of them, what Name they desired should be put upon the Bell? To which the Lady answered, *Mary*. Then the Bishop took two great silk Ribbands, which had been fastned to the Gudgeons of the Bell, and gave each of them one in their Hands, and pronounced with a Loud Intelligible Voice, the Words of Consecration, which are these: *Consecratur & Sanctificetur Signum istud, in nomine Patris, & Filii, & Spiritus Sancti, Amen. Let this Sign be Consecrated and Sanctified in the name of the Father, Son, and Holy Ghost, Amen.* Then turning himself to the People, he said, The Name of this Bell is *Mary*. Afterwards he takes the Censer, and Censeth it on the Out-side round about, and afterwards puts the Censer under the Bell, filling it with Sacred Fumes, and repeating all this while Prayers and Invocations, that it might be filled with the Dew of the Holy Spirit, *Tu hoc Tintinnabulum Spiritus Sancti rore perfunde, ut ante sonitum illius semper fugiat Bonorum Inimicus.* Do thou all besprinkle this Bell with the Dew of thy Holy Spirit, that at the sound of it, the Enemy of all good may always take his Flight. The Office was carried on with a great number of Psalms, which they repeated, the Musick all the while performing wonders; and then the Bishop, for to shut up the whole Ceremony, arrayed the Bell with the white Robe of a Profelyte or Convert, and with a loud Voice read the Gospel of *Mary and Martha*: I supposed at that time, that the reason of their reading this Gospel, was, because the Bell was called *Mary*; but I have seen since in the Roman Ritual, that the same Gospel is read at the Consecration of all Bells, whatsoever their Names be. This is that I am astonisht at, because that Gospel hath no reference at all to the Ceremony. The whole Solemn-

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Solemnity being thus ended, the Bishop gave his Benediction, and the Priests received great Presents from the *God-Father* and *God-Mother*.

The Doctrin of the Church of *Rome* concerning Bells, may be reduced to the following Points: The *First* is, that *they* have Merit; and pray God for the Living and the Dead. Secondly, That they do produce, by a Divine Virtue conferr'd upon *them*, Devotion in the Hearts of Believers. *Thirdly*, That *they* drive away Stroms and Tempests; and in the *Fourth* place, drive away Devils.

Before that I run over *these Four Points*, I'll tell you a Story that hapned at *Bononia*, and is of sufficient Antiquity, tho' the memory thereof be still preserved fresh and entire. They had been Baptizing a Bell in the Church of *S. Proculo*, which is an Abby of *Benedictines*, and after all the Ceremonies, Benedictions and Prayers, that the Bell might do good to all, and hurt to no body, the first time of the Ringing of it, it fell upon the poor Sacristan or Sexton, that Rung it, and who had taken more care and pains for the Solemn Baptizing of it, than to get it well hung and fastned, and broke his neck, together with it self, into a thousand pieces. The Name of the Sacristan was *Proculus*; and this ingenious Distick was made to Celebrate the Memory of this Accident, which at this day is found Engraved upon a Stone, of a Foot Square, near to the Church-Door, where the thing hapned.

Si procul à Proculo Proculi Campana fuisset:

Fam procul à Proculo, Proculus ipse foret.

The Agreeableness of this Verse cannot be rendred in *English*; because of the Adverb *Procul*, which in

in our Language is not the same, and therefore will not comport with the allusion; but the Sense of it, as well as it can be rendred, is this; If the Bell of *S. Proculus* had been far from *Proculus*, *Proculus* would at present be far from *Proculus*; that is, he would not as yet have been buried in that place.

I proceed now to the four Prerogatives, that are attributed to Bells, by those of the Church of *Rome*. The first seems to me to smell too rank of Interest, to be so easily swallowed. I shall not take up my time to prove to you, that an insensible and material thing is incapable of either Merit or Prayer; my design having never been to prove what I set down, by Theological Arguments, but only to alledge matters of Fact. If indeed they Ring their Bells for nought, the Doctrin of *Rome* might insinuate it self with more appearance of Truth: But a Man must pay so dear, to be partaker of their Merit and Prayers, that it mars the Plot; and I know not why the Priests and Monks should not scruple this Simony. There are little, midling and great Bells, and the Mony to be paid for the Ringing of them, encreases proportionably to the bigness of the Bells. There is all the reason in the World indeed, that the Persons that Ring them should be paid; but why the Priests should over and above this receive a considerable Sum of Mony, I see not. It is not evident that this is some of the Fruit and Revenue of their novel Doctrin? It seems, they would fain introduce amongst us a new Gospel, according to which scarcely any but the Rich should be saved, forasmuch as none but they, are in a Condition to pay well for the Graces of God, which these Men tell us they have at their disposal.

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When a Poor Man dies in *Italy*, they bury him without ever Ringing a Bell, or saying Mass for him, except any one out of Charity will be at the Charges of it for him. They say, the *Spanish* Priests do (as to this particular) outry the *Italians* in Covetousness; and Persons who have been in *Spain*, assured me, That when a Poor Man dies, they expose his Body in the most frequented Street and Thorough-fare of the City, to the end that the People who go and come, may cast in some Pieces of Money for their Interment. The Priests come ever and anon to see, whether the whole Sum be gathered; and, if they should find so much as one Penny wanting, they would leave the Body there, to stink and infect the place, without ever offering to touch it. See here to what a strange height of Shame and Infamy *Popery* hath reduc'd things! I mean by *Popery*, all that Mese of Doctrins, which only tends to fill the Purse.

The second Point of Doctrin, which is this, That the Sound of Bells increaseth the Devotion of the Faithful, is built on the same Foundation as the former, viz. Covetousness and base Avarice, or rather downright Rapin and Robbery. The more Bells that are Rung at a Christning, and the longer time they are Rung, the greater portion of Grace doth the Infant receive: The more Bells, and the longer they are rung at a Marriage, the greater share do the Married Couple obtain of the Grace of Conjugal Love: The more Bells are rung at a Burial, and the longer they are rung, the greater Refreshment and Ventilation doth the Soul of the Departed receive in the Flames of *Purgatory*, and the sooner is delivered from them: The more Bells are rung on an Holy-

Holyday, and the longer time the Ringing is continued, the more the Persons that come to Church are made partakers of Heavenly Graces and Blessings. But withal, it is to be noted, that all these *mores* cannot be obtained without *more Money*.

Proceed we to the Third Point, which is this, *That Bells (by the Grace which is infused into them at their Baptismal-Consecration) have the virtue of dissipating Thunder, of laying High Winds, driving away Tempests, and calming of Storms.* There is never a thing in Nature which produceth any effect, never so little beyond what is common, but the Papists will needs make a Miracle of it. The Sound of Bells, by striking the Air, doth sometimes dissipate the Clouds; but sometimes also it splits or breaks them, and makes Thunder to fall upon the very Churches or Steeples where they are rung, as when a Cloud chanceth to be directly hovering over them. The former of these effects is a Miracle with the Church of *Rome*, and the Priests serve themselves of it, to give credit to the Benedictions they bestow upon their Bells; notwithstanding that it is very evident at the same time, that the Thunder lights oftner upon Steeples, than upon any other places, and sometimes melts all the Bells; which, one would think, might be sufficient to stop their Mouths for ever on this Point. There is a Little Bell at *Venice*, in the Convent of *Capuchins* in the *Fudeca*, which has the Vogue of being so miraculous against Tempests; and the People are so Superstitiously possess'd with it, that when there is the least Storm, if the *Capuchins* should chance to neglect to ring it, the People would not fail to besiege them in their Convent, and cut them.

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in pieces. And to the end that all may be attributed to the Merit of this Bell, they do not ring it all out, but only Toll it; so that between each Toll a Man may repeat the Lord's Prayer three or four times.

It remains, that I speak one word of the Fourth Vertue, which is that of *Chasing away Devils*. A Religious *Benedictin* of the Congregation of. S. Maurus of France, once related to me a Story, which evidently proves the contrary. It was then not above Three years ago since it hapned in a Monastery, where he was at that time. These Monks rise at Two of the Clock in the Morning, to go and sing their Mattins and Morning Song. The Devil, or some Hobgoblin it seems, had taken possession of the Bell, and used to Ring the First Peal, and never fail'd of doing it very exactly at the Hour, without missing one Minute. He continued this good Office to the Monastery for Six years together; so that the Monks found themselves rid of the trouble of Ringing it. A vast number of People from Towns and Villages thereabouts, believing it to be a Fable that was told them, had the Curiosity to come and see this Bell, which rung of it self at Two of the Clock in the Morning, without any one Touching it; and they themselves were irreproaching Witnesses of it. Now it hapned one Night in Winter, that this officious Devil rang his Bell three Hours sooner than ordinary. The Prior of the Monastery who was not yet gone to Bed, and was Writing of Letters, took notice of the Irregularity; and spelling nothing of good from it, he went immediately to the Door of the Church, where he staid for the Religious; who being waked at the sound of the Bell, and believing that the time
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for their Devotions was come, went to *Mattins*, but the Prior sent them all back to their Cells, without suffering any one of them to enter into the Church, telling them, That he feared the Devil had a mind to play them some unlucky Trick. Neither was he mistaken in his surmise; for an Hour after the Roof of the Quire fell down and would have buried them all in its Ruins, had they been there at that time to sing their *Mattins*. The Devil had so well guess'd at the time when that old Roof would fall, that he knew the Hour and Moment thereof; so that he had not put himself upon performing this good Office for them, but only with the design of doing them a great mischief, if the Prior had not out-witted him.

To apply this to our Subject: We find here that the Devil was so far from being frightened at the Ringing of the Bell, that he Rung it himself, and made use of it for the bringing about of his Malicious intent. Leave we then this Superstition of *Bells* to the *Papists*, nor let this hinder us from making use of them, as commodious Instruments to call Believers together, to shew Respect to our Dead, and to be made use upon occasion of Publick Rejoycings; yet without believing they can make us better, and without attributing to insensible things, the precious Aid and Helps of our Salvation, which are the Graces which we receive from God alone, by the Merits of our Lord Jesus Christ. I feel an unexpressible Joy to see, that the Protestants of *England* have so far forgot the Superstitious Practices of the Church of *Rome*, that it is at present a Novelty and strange thing to them, when they are told of them: But on the other hand; I cannot bear to see the *Papists* take occasion from this forgetfulness, to calumniate those who

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who have a mind to write or speak of those, as some of them have done who have said, That I had impos'd upon them, by relating several Superstitions of the Church of Rome, the Practice whereof they deny. Amongst other things they have Instanced in the Blessing of Eggs at Easter: To which I Answer, That they might as well have given the Lye to their Roman Ritual, where the said Formular of Blessing them is found at length in these terms:

Subveniat, quesumus, Domine, tue Benedictionis Gratia, huic Ovarum Creaturae, ut Cibus salubris fiat Fidelibus tuis, in tuarum gratiarum actione sumentibus, ob Resurrectionem Domini nostri Jesu Christi, qui tecum vivit & regnat, &c. Et aspergat Aqua Benedicta.

In English thus:

Let, we beseech thee, O Lord, the Grace of thy Blessing succour this Creature Eggs, that it may become wholesome Food to thy Faithful, receiving them with giving Thanks to thee, for the Resurrection of our Lord Jesus Christ, who lives and reigns with thee, &c. And let him besprinkle them with Holy Water.

In the said Ritual we met with many other Blessings, which I have not mentioned, that are never a whit less ridiculous. We find there Blessings for Houses, for Ships, for Swords, for the New Fruits of the Earth, for the Nuptial Bed, for Asses and Horses, and in a word, for all sorts of Beasts that are sick. And because it's likely the Papists might endeavour to persuade People, that I had imposed upon them, as to this last instance;

See.

See here the very words of it, as they are set down in the Appendix of the *Roman Ritual* :

Primo, Animalia aspergantur Aquâ Benedictâ ; postea Sacerdos dicat,

Misericordiam tuam, Domine, supplices exoramus, ut hæc animalia, quæ gravi infirmitate vexantur, tuâ Benedictioni sanantur, &c.

Asperguntur iterum Aquâ Benedictâ.

First, The Beasts must be sprinkled with Holy Water; and then let the Priest say,

We humbly implore thy Mercy, O Lord, that these Living Creatures, which are troubled with great Infirmary, may by thy Blessing be healed, &c.

Let them again be sprinkled with Holy-Water.

I have observed, that in their other Blessings they use but one Asperision of Holy-Water ; but that in this they use Two Sprinklings, the one at the beginning, and the other at the end of the Benediction. I cannot give you any Reason for it, except it be, that the Beasts being greater in bulk seem to them therefore to stand in need of a greater Sanctification. It will not now be look'd upon as a strange thing, what *Dr. Burnet* hath writ in his Letters concerning the Blessing of *Asses* and *Horses*, which he saw in *Italy*, having here given you the Authentick Form of it, which the *Papists* cannot deny.

There is another Observance in the Church of *Rome*, which is still more ridiculous than this, which is their Exorcising of *Rats*, *Caterpillars*, *Fliers*, and all other Insects between the Feasts of *Easter* and *Ascension*. I my self have assisted very often, both in *France* and *Italy*, to the performing of this Ceremony ; and herein I can say, that I have been

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been among the number of Fools: True it is, that it was for our Advantage; for we were well paid for our pains. We go from one Farm to another, from one Country-House to another, and almost upon every piece of Ground we repeat our Exorcisms. We bespeak all the little Insects, no otherwise than if they were Reasonable Creatures, and make use of the Name of God to Adjure them.

Adjuro vos per Deum vivum, per Deum Omnipotentem, &c.

I Adjure you by the Holy God; by the Living God, by the Almighty God, to depart these Grounds, and to let you gone to Desert and Waste Places, where you may not be in a condition of hurting anyone, nor the Fruits of the Earth.

If this be not to take the Name of God in vain, I don't know what is.) Besides, all this was nothing, but meer Labour in Vain; because there was not so much as one poor Worm or Caterpillar, that offered to budge from its place for all this puther. When we were quite tired with Exorcising, we went to refresh our selves in the first Farm that was next to us, where the good Country People did not fail to set before us the best that they had. We found some amongst them tho', that were no Fools; They told us, *Sirs, If we did not take the pains to rid our Trees of the Caterpillars, your Exorcisms would stand us in poor stead.* We reproved them for their want of Faith, which render'd the pains we took unprofitable to them. The most part of the Peasants, by way of acknowledgment for these Exorcisms, send all their First Fruits to the Priests that have Officiated at them, so that we had always

always the First-Fruits of every Season.

I was once Invited by a Noble *Venetian*, to pass the time of *Vintage*, with him in the Country at his House of Pleasure, Two Miles from *Rovigo*, in the *Polesiné*. When we arrived there, there were a kind of Flies, which (as they said) were fallen from the Sky, and did much mischief; they suck'd and devour'd all the Grapes that were not yet ripe. The Noble *Venetian* desired me to accompany the Curate of the Parish, in order to Exorcise them; Accordingly we went thither with five or six Clergy-men more. The Heat was so excessive that we were forced to go for shelter into every House we met with in the Fields. Now it hapnied by Mischance, that he who carried the Holy-Water, (whether by his having drunk much, or otherways) fell asleep in a Cellar, where he was entred to cool himself. We did not take notice of his not following us, and we walk'd almost a Mile to a certain Field, where we were to Exorcise. Here we began to call for our Holy-Water, without which nothing was to be done; but the Man was not to be found, and we were oblig'd to send some Body to seek for him with all speed. We staid there near an Hour expecting him, and during that time the Flies stung us so terribly, that our Faces and Hands were all of a Gore-blood; they plainly shew'd by this their rudeness, that they did not care a Rush for our Exorcisms, and accordingly in our own defence, we dispatch'd them as quick, as possible, and with all expedition return'd to our first House. These Insects we found discharged their fury during the Heat of the Day; for towards Evening one might safely walk abroad, without being molested by them. And then it was that we went and recommenced our Exorcisms, tho' without the least success; for the Flies persisted to make the same

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havock as before, until that a continual Rain of four or five days kill'd and swept them all away, better than all the Holy-Water might have done.

I went at another time, during my stay at *Bonia*, to Exorcise the Insects in the Country, in Company of a Country Curate, who had a very Comical Wit. He had always a word ready to make the Company laugh, and all his Exorcisms were meer Fancies, or perfect Drolling. He did not tie himself to the Ritual, or Form prescrib'd by the *Romish* Church, but made his Paraphrase upon every thing; sometimes he spoke to the *Pismires*; sometimes to the *Grasshoppers*; sometimes he made his Apostroph's to the *Rats*, *Lizards*, and *Worms*. He banish'd them all one after another, to the Countries which he assign'd them for the place of their Exile, and relegated the *Moles* to the Antartick Pole, without once knowing what it was. He had scarcely pronounc'd the dreadful Sentence, but a Mole came forth out of his Hole; whereupon the Curate cried out, *Courage, my Friends, look ! there's one of them which is ready to begin his march.* But the Mole, it seems, had no mind to take so tedious a Journey, and no sooner had smelt the Oar, but crept into another Hole near to it, in the same Field. Then one of the Peasants that was present, ran to look into the Hole, to which the Mole had betaken himself, and said very innocently, *What, Sir, is this the Antartick Pole?* We cou'd not forbear Laughing; and because we saw that this was diametrically opposite to that great Gravity, that must more particularly be effected upon these sorts of occasions, we desired him to leave off his Drollery; but he was so habituated to it, that he had much ado to command himself. His way of Preaching also was much to the same purpose, which made, that tho' he was very ignorant, they flock'd from all the Vil-

Villages thereabouts, to have the divertisement of hearing him Preach. I have been present at many other Exorcisms, and Benedictions of the Fruits of the Earth. The Priests are very willing and ready to officiate or assist at them; forasmuch as it is an employment both pleasant and profitable for those that discharge it. For by this means they take the freedom to enter into all the Country-Houses of Lords and Gentlemen, and into their Gardens, where they never fail of being well Entertain'd. At the time of Vintage they go and Bless the Wine in the Fats; and at *S. Martin*, the Wine in the Cellars.

I might proceed to relate to you, a great number of other Benedictions and Exorcisms, to shew you the Abuse is made thereof by the Priests of the Church of *Rome*; but because I fear keeping you too long upon one and the same Subject, I shall chuse rather, to diversifie it by some other Relation.

I shall take my Subject from a Remark I made at the Abby of *Fossa Nova*, whither I Journy'd from *Velétre*, after having seen the Baptizing of the Bell, which I have already described. This Abby is not far from *Terracine*; and it was here that *S. Thomas Aquinas* died in his Way to the Council of *Lions*. The Curiosity I had to see the Place where he was Buried, made me alight; and the Monks of that Abby, who are *Bernardines*, shew'd me a great deal of Civility. They led me to a Little Chapel underground, where they told me that *S. Thomas* was laid after his Death. I desired them to shew me his Relicks; but they told me, They could not answer my request, because his Body had never been taken up out of the Ground; and that the Altar of the Chapel was built upon his Tomb. But
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for all this fair Story, I knew very well, that Pope Urban the Fifth had bestowed his Body upon the Religious of *S. Dominicus*, who had translated it to their Convent at *Tholouse*; and what I enquir'd concerning it of these Monks, was only to discover their Honesty in the case. I told them also, That I had seen a *Capuchin* at *Rome*, who had shewed me a considerable piece of *S. Thomas* his Arm, which he said, the Fathers of *Fossa Nova* had bestowed upon him. I gave them a description of this *Capuchin* from Head to Foot, which made them at last call to mind one that was a *German*, who after he had Fuddled himself in their Monastery, had with so much Importunity requested of them some Relick of *S. Thomas*, telling them, He was resolved not leave their Monastery, till they had given him one; that at length they were fain to shew him a great heap of Dead-mens Bones, which was in a Corner of the Chapel, amongst which he had chosen the Relick which he had shewed me. They told me, That they themselves question'd, whether there might not be some Relicks of that Saint amongst all their Bones, because the Earth of the Chapel had been stirred several times; and tho' it was precisely believ'd, that the Body of *S. Thomas* did rest under the Altar, yet they were not absolutely sure of it. This is the Reason (said they) why many Persons have made no difficulty to take some of these Bones, in the Conceit, that they might probably be some of his; or at least in hopes, that the Presence of the Body of the Saint, near whom they had the Honour to Rest, might have communicated to them some Heavenly Virtue.

To speak the truth, these are the very Reasonings, which the Gentlemen of *Rome*, I mean the Pope and Cardinals, make use of every day, with reference to the Holy Bodies, which they fetch out

of the *Catacombes*, and which they send so boldly, and so frequently to places of their Communion, to be Worshipped there. These *Catacombes*, in the Sense they take them in, are Subterranean Places, where Believers assembled themselves in the times of persecution; and where they Buried the Corps of their Martyrs; but they also indifferently Buried there Bodies of all Christians, so that as these were their places to meet in, so they served them also for Church-yards to bury their Dead. The Popes having in these last Ages taken into mature Consideration, the great gain they reaped from the Bones of their Saints, had recourse to these places as to inexhaustible Mines, and indifferently seized all the Bones they met with there: Yea, their Avarice lasted out to that degree, that either not knowing, or not being able to distinguish the true *Catacombes*, they have gone to search for dead Bodies in the Common Sewers, or Subterranean Vaults, which were the Sinks to carry off the filth of the City, and where in ancient times they were used to fling the Bodies of Malefactors, after their Execution. True it is, that amongst them, were sometimes found the Bodies of Martyrs, which escaped the knowledge of Christians. The Popes not having the power to distinguish the one from the other, and to spare themselves a trouble, which besides would have been pure labour lost, by the Power of God himself, which they profess themselves to have, metamorphos'd them all, *dictum factum*, into Saints. The Heathens had also Caves and Vaults, where they caused themselves to be Interr'd with their whole Families; and the greatest part of all these Bones, are now upon the Altars of the Papists, under the name of Saints, taken up out of the *Catacombes*. And forasmuch as the Popes are ignorant of their Names,

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Names, they baptize them anew, and give them a Name as pleaseth them best, which is the cause why there be found so many Saints of the same Name. This is also the true cause of so many Contests and Trials between the Priests and the Monks, who all pretend in good time, to be the Possessors of the Primitive Saint, of this or the other Name. These Trials are to be determin'd at *Rome*, by means of Money, which still inflames the Popes with a greater Zeal, to send as many as they can of these Saints into all parts, which one day or other will not fail to furnish them with matter for Trials so gainful to them; yea, we may affirm, that there be almost as many Trials at *Rome*, about Relicks, as about Beneficial matters. Now the Doctrin which serves to quiet the Consciences of the Romanists, is this, that they believe, what *S. Paul* saith, that the unbelieving Wife is sanctified by the believing Husband, ought also to be understood of their Relicks; forasmuch as all the Bones, which are found in one Vault, are sanctified by their Neighbourhood with those of one Saint. Or at least, if this won't do, they betake themselves to their last shift, which is this, That a good intention is an abundant excuse for all these petty irregularities in those, who continue in the bosom of the Church of *Rome*; so that it is enough according to them, to have a right intention of honouring such a Saint, or the Saint; and to receive with Reverence and Obedience the Instruments propos'd to them, for to Honour them. They have propounded such like Arguments, to the Protestants of *France*, to persuade them to go to Mass. Why do you fear, say they, to adore the Host, as long as you direct your intention to Jesus Christ, who in it is worshipped? For by this means it will be Jesus Christ

whom you shall adore, and not the Bread, supposing it to be so : Only be obedient to the Church of *Rome*, and your good intention shall save you. And they have discoursed them at the same rate about Relicks.

Now the use, that the Priests and Monks of the Church of *Rome*, do make of these Principles, is this, that there are no Bones whatsoever, no not the Bones of an Ass or Horse, but they may make Relicks of them ; they need only break a piece of them and tell you, that it is a Relick of one of the Eleven thousand Virgins that suffered Martyrdom at *Collen*, or else one of the Soldiers of the *Theban* Legion, who were all cut in pieces at the passage of the *Alps*, for refusing to Sacrifice to *Mars* the Traveller. They may shew you the Rib of a sucking Pig, and tell you it is a Relick of one of the little Innocents, who were Massacred at our Saviour's Birth ; or Lastly, tell you that it is the Bone of a Saint taken out of the *Catacombes*. Besides all these, they can give you many other Categories, under which their Relicks are commonly ranked and Marshal'd ; and pray how can you contradict them, as to what they alledge ? And as for them, Good-Men, they salve their Consciences, by the intention they have, of procuring Honour to such a he or she Saint, for whom they have the greatest Devotion, or who suits best with their interest.

I was once in the Abby of the Trinity at *Vandome* in *France*, when they exposed their Treasury of Relicks : they shewed us amongst other things a Jaw-bone, which the Monks told us was that of *S. Magdalen* ; and a very able Physician, who was present at the same time, was ready to maintain to their Faces, and would forfeit his Head,

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if he did not prove to them, by the Texture, scaling and largeness of the Bone, that it never belonged to a human Body, but it was the piece of the Jaw-bone of some Beast or other. But the Fathers were so far from desiring him to disabuse them in the case, that they presently pop'd up another Relick, to put him by his displeasing Discourse. This Relick was that they call the *Holy Tear*, which is so famous in that Country. The Tradition they pretend to have concerning it runs thus, that when our Saviour wept over *Lazarus*, an Angel gathered up his Tears in a small Crystal Vial, and that having preserved them a long time, he gave them to *S. Mary Magdalen*, who was then doing Penance, at a place which is called *la Sainte Baume*, near to *Marseilles*; that in process of time, this Relick was carried to *Constantinople*, where it continued during the Reign of the *Greek Emperour*; and being afterwards fallen, together with all the Riches of that great City, into the hands of the *Turks*, a *Turkish Emperour*; presented it to *Godfery Earl of Vandome*, who deposited it in this Abby. It seems by this Tradition that it took many turns, before it came thither; and above all, that which I consider is, that it hath past through the hands of Infidels and Enemies to the Name of Christ. But for all this, the *Roman Catholicks*, and above all, the Monks of that Abby, have not the least doubt or scruple concerning it; but bestow upon it the Worship of *Latria*, even the same they give to *Jesus Christ* himself. Upon any extraordinary occasion of great Drought, or raging Sicknels, they carry it solemnly through the City, and that with greater Pomp than they do their *Holy Sacrament*. These Fathers who are Reformed *Benedictins*, told us, That now for so many hundred

dred Years, that is to say, since the time of our Saviour, the said Tear had been preserved so fresh, as a Tear that actually drops from the Eye. We viewed this Crystal, very attentively holding it up against the Light, and afterwards took a review of it at the Light of a Wax Taper; but we could discover nothing of what they were pleased to tell us. They have recourse to this Relick in all Maladies of the Eyes, and upon this account, it brings a vast Income to these Fathers. Surely, People had need to be endowed with a good Stock of Simplicity and good Intention, to adore things, which, even according to humane Tradition, are so uncertain and doubtful.

We meet with a Story in the Life of *S. Martin*, which makes it appear, that this good Intention, was not so generally in vogue in his time, or at least, that the Bishops did not favour it, at the rate as those of the *Romish* Communion do at present. There was a Devotion got up at some Leagues from *Tours*, towards certain Relicks, which made a great Noise. The People ran from all parts thither out of Devotion, and they pretended that great Miracles were wrought upon the Place, and all manner of Maladies healed. *S. Martin* (as saith the History of his Life, writ by *Ribadeneira* the Jesuit,) went himself thither by way of Devotion; and being at the Place, he was seized, as it were, with a secret Instinct, or Divine Inspiration, that the Bones which they worshipped in that Place, were not the Bones of Saints. *S. Martin*, to be cleared in the Matter, adjur'd the Bones to tell him, whose they were; whereupon (adds the Story) was heard a terrible Voice proceeding from the Shrine or Case wherein the Bones lay; which said, *We are so far from being the Bones of Saints, that we*

are the Bones of two miserable Criminals, Murtherers and Robbers on the High-way, who were executed at such a time publickly for our Crimes; and yet of a long time have we been here worshipped as if we had been Gods. S. Martin having received this Information, commanded the Bones to be cast out on the Lay-stall.

Good, GOD! if all the false Relicks, which at present are ador'd in the Church of Rome, had Voices, and could but speak, as these did, what strange Stories should we hear! Some would say, We are the Bones of Heathens, or of Malefactors; others, of Horses, Asses, Dogs, &c. And yet I question very much, whether after all this, they would resolve to quit them. They would say, *It's like, that these Voices were only the Illusions and Artifices of the Devil, who is envious at the Glory that is bestowed on the Saints; and that their Church being Infallible, having propos'd these Relicks to Believers to be worshipped, She can neither err in matter of Right, or in Matter of Fact.* See here a true Pourtraicture of the Spirit of that Church, as it is at present; being so far changed, I will not say from that of the Primitive times, but even from that of the middle Ages, as nothing more.

But we are to take notice of a distinction here, which is this, That if any Relick should chance to be introduc'd by any other way, but that of the Church of Rome, and come to the knowledge of the Popes, they would never suffer it. Father Mabillon gives us an Instance of it in his Voyage to Italy: for he tells us, That some Spaniards having Address themselves to Pope Urban the Eighth, to obtain Indulgences upon the account of a Saint, called S. Vlar; the Pope being surpriz'd at the Novelty and Singularity of the Name, would be informed up-

on what good ground the Holiness of this Saint was founded, to whom such extraordinary Qualities were attributed in some places: For confirmation of all, they brought him an Inscription containing these Letters *S. VIAR*. But the Skilful and Learned found, that the Inscription was made for a *Præfatus Viarum*; that is, a Person who had the care and inspection of the High-Ways amongst the *Romans*. Wherefore the Pope forbade them any more to expose it; whereas had one of his *Predecessors* bestowed it, the case would have been quite altered; and we have all the reason in the World to believe, that to maintain the Honour of the Holy See, he would never have suppressed it as he did.

The *Capuchin* whom I had seen at *Rome*, that had got a Bone of *S. Thomas Aquinas* at *Fossa Nova*, had already broken it into a thousand little bits, which he had wrapt up in pieces of Paper, with a design of distributing them in his Journey, when he should return to his own Country. The *Capuchins*, and others who are called *Mendicants*, never carry any Money about them, and consequently pay nothing wheresoever they come; but being look'd upon as Men full fraught with Relicks and *Agnus Dei's*, the Persons who entertain them, ask some of these to be bestowed upon them; or rather, they themselves prevent them, by giving them some of these Presents before they set any thing before them, as being assured, that by this means they shall procure better Treatment from their Hosts.

I have on a thousand Occasions, in the Company of *Capuchins* seen 'em distribute a thousand Relicks; but amongst the rest, I was once in the *Alpes*, in a Village called *S. Gothard*, at the foot of a very high and famous Mountain, which bears the Name of it. I arrived there at Dinner-time, and being got into an Inn, I perceived two Fathers *Capuchins*,
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who were warming themselves at a great Fire, in the best Chamber of the House, whilst their Dinner was making ready. The desire I had to meet with Company, made me entreat my Hostess to endeavour to persuade them, to let me Dine with them: They very obligingly consented to my Request; and I saw that one of the Fathers took the Hostess aside to a Corner of the Room, and gave her a Paper very neatly folded up. I could not at that time imagin what it might be; and soon after Dinner was brought up. After we had Dined, the *Capuchins* called up their Hostess, and ask'd her what they had to pay? *Truly* (said the Woman) *as for your part good Fathers, your Reckoning is easily made; but for this Gentleman here, there is a Crown to pay for his part.* I found my share to be over-reckon'd, and that the Hostess had a mind to make up the Expence of her Charity towards these good Fathers out of my Purse. In the mean time one of the *Capuchins* told her very pleasantly, that they did not intend to quit her at so Cheap a Rate, seeing they had bestowed upon her the most Precious Piece in all their Treasury; but that such a Day, the next Week, they were to pass by that way again, and that they hoped she would well weigh and consider the great worth of the Present they had bestowed upon her: Which was as much as to say, That they expected to be once more plentifully Treated by her, and that accordingly she would think of providing some good thing for them against that Day. They began afterwards, as if they had a mind to insult over me, for that it had cost me so much, tho' I far'd no better than they, and that as for them, a small Devotional Present had doubly satisfied their Hostess, without paying any thing. I demanded of them, what kind of Present it was? They told me it was a Relick, but would not spe-

cifie it particularly. This put me upon making a pretext to go down, to know of the Hostess what it might be. As soon as I came down, I found her very devoutly presenting the Relick to her Domesticks in the Kitchin, for them to kiss it. It was a Tooth, forsooth, of an old *Box-Comb*; she shewed it me, with the Paper in which it was wrapt, whereon was writ with great Letters, *A Holy Tooth of the Comb, wherewith S. Martha Combed her Head at Marfeilles*. I viewed it very attentively, and as I was going to wipe off with the end of my Handkerchief, some filth that was upon it, that I might with the less aversion kiss it, nor that I believ'd the Relick, but to the end I might not give any offence to others (for at that time I was a good *Roman* Catholick) the Hostess would not let me, and in a kind of Passion told me, That I was going about to take away the best part of the Relick, which was the Sweat of the Saint. I restor'd the gay Relick to my Hostess, and return'd to my *Capuchins*. I told them, I came from having taken a view of the Holy Tooth of the Comb of *S. Martha*, wherewith they had presented the Woman of the House, as a Recompence for her Treating of them. I easily perceiv'd, that this Complement did not please them at all; for having entreated them to tell me, how they came to light upon so precious a Treasure; they Answer'd very fiercely, That it was not their business to give me an account of it. Whereupon I also left them, without using much Ceremony, in order to prosecute my Journey.

Many *English* Roman Catholicks, cannot endure to hear, that they bestow their Adorations upon things that are so very vile and contemptible; but it is only by reason of their Ignorance of what passeth in those Countries where Popery is rampant: for there may be seen things yet far more ridiculous

lous, such as the Lanthorn of *Judas*; the Dice wherewith the Soldiers Cast Lots, which of them should have Christ's Garment; a Shoe of *S. Joseph*; Hair, Paring of Nails, and all manner of Excrements of their Saints and Saintesses. The Treasuries of their Churches are top-fill'd with these kind of precious Relicks, and the Protestant Travellers, may make themselves merry, by going to see the Treasures which are kept in their Churches, and more especially in the Country, where the *Capuchins*, and other *Mendicants*, take care to leave great store of them. At least, they may be sure to find there, those Implements the Papists call *Agnus Dei*, and almost in every Parish, one of *S. Margaret's Girdles*. Their *Agnus Dei's* are pieces of white Wax, upon which is imprinted the Figure of a little Lamb, carrying a Cross upon his Shoulder. The Popes bless them in the *Holy Week* at *Rome* with abundance of Ceremony, in memory of the Words which *S. John Baptist* said of our Saviour, *Behold the Lamb of God which takes away the Sins of the World*. They believe therefore, conformably to this, that these *Agnus Dei's* do forgive Sins; at least, those that are not very heinous ones indeed, and they almost pay as great respect to them, as they do to the Host it self: They carry them in Procession, they kneel before them, they pray to them; Secular persons may not touch them with their Fingers, they must be Priests, or Monks, or Nuns, to whom the Bishops give this permission and privilege. The Nuns make it a great part of their employment to make Enclosures of Silk for them, very neatly wrought with a Needle into all manner of Figures, and then they bestow them upon such Seculars as Present them highest, for the Sanctification of their Souls. And besides the Remission of Sins, they are over and above very good to Preserve
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a Roman Catholick from all the evil Accidents of this Life.

As to what concerns the Girdle of *S. Margaret*, we are to know, that according to the Tradition of the Papists, a great Dragon having offered to devour this Saint, she whipt off her Girdle, and having put it about his Body, he immediately became as gentle as a Lamb, and did her no hurt at all. The Priests of the Church of *Rome* hereupon believed, That this Girdle which had tamed the *Dragon*, which they pretend was the Devil himself, might as well be of efficacy to tame Women, or rather the Pains they endure in Child Bed. Wherefore almost all of them have pieces of it in their Churches, and some of them pretend to have the whole Girdle. Insomuch, that if all the parts of it were joyn'd together, they would without doubt make a Girdle that would reach the length of the *Strand*, or of *Cheapside* in the City of *London*. They are the Priests and Monks themselves that carry it to Women Great with Child: 'Tis they themselves put it about their Bodies, repeating certain Supplications and Prayers; and whilst they are performing this Function, all the Company must withdraw out of the Room. If the Woman chance to be Delivered before the Girdle comes, there's no hurt done, for her Deliverance in this case is attributed to the Vow she has made to the Girdle; But if she happens to die, then it is, because she was too backward and negligent in sending for it; and if it happens, as sometimes it does, that she dies between the Hands of the Priests, having the Girdle actually about her; in this case the Priests very devoutly sneak away with their Girdle, and lay it up again in their Chapel, without saying any thing but this, that there is no

Obviating the Orders and Course of Providence.

The Priests have brought things to that pass in the Church of *Rome*, that nothing can be done without them ; they must be present every where with their Relicks, their Oils, and their Holy Water. Their Benediction of the Marriage-Bed is a Ceremony that deserves our speaking a word or two of it. The Priests go in the Evening to Bless the Bed of the Married Couple, before they Bed together, in the same manner as God blessed all Living Creatures, after their Creation, giving them the Virtue of *Increasing and Multiplying*. After that they have bestowed their Holy Water, they have good Wine presented them to drink, and they help to put the Bridegroom and Bride to Bed. What think you, Sir ; Are not these very modest and becoming Occupations for Men that profess Chastity ?

I have made mention of all these Benedictions, upon occasion of that of the Eggs at *Easter*, which some Ignorant Papists, and little vers'd in their Ceremonies, had denied ; and if any should be found to deny any of these here mentioned, we are ready to shew 'em them in the *Roman Ritual*. I have also made mention of some Relicks upon occasion of that of *S. Thomas Aquinas* which the Monks of *Fossa Nova* pretend to have in their Abby. I shall now continue my Journey towards *Terracine*, where I arrived very late ; and parting thence again betimes in the Morning, I had no leisure to examine any thing there about Religious Matters. Only they gave me a sad Relation in my Inn, of a terrible Desolation caused by a furious Tempest about five Days before, all along the Sea-Coast from *Terracine* to *Naples*, in which 14 Ships had been dash'd against the Rocks or Shipwreck'd on the Sands in several places.

I had heard them speak of it at *Rome* Three days before I came away from thence, but was not then informed of all the Particulars of it. The only thing I took notice of in the Account they gave me, suiting to my present Subject, was, that amongst the rest there was one Vessel lost, which had been but lately Blessed, in order to make it Tempest-proof. They told me also, That there was a Priest in that same Vessel, who was put into the Inquisition for having burnt his Crucifix, after that it had happily been the Instrument of saving his Life. This Priest had a design of Travelling into Foreign Countries, and had lighted upon a very good Invention to save his Life, in case of Danger. He had caused to be made for him a great Cross of Wood, which was hollow within, but joyn'd very light and close on all sides, like unto those the Penitents carry upon their Shoulders in the Holy Week; and differ'd only in this, that it had the Image of our Saviour fastned to it. This Cross was thus contrived by him, that it might be a proper means for him, in case he should be Cast away at Sea, to escape upon it; and indeed, both the Shipwreck and his Escape, by means of the Cross, hapned according to the foresight he seem'd to have had of it. There arose a violent Tempest, the first Night the Vessel put to Sea; so that after having been extreemly tost and beaten by the Waves, it sprung a Leak, and let in Water on every side. All those that were in her, perished, except only some Sea-men, and our Priest, who after that he had made use of his great Crucifix, to Exhort those who were ready to be drowned, to die well, committed himself to the Sea with it, and by this means he was driven by the Waves to the Shoar; being thus escaped, he had contrage

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rage enough to take his Cross out of the Water along with him; and soon after met with the Sea-men, that had sav'd themselves also, who had made a great Fire on the Shoar to dry themselves and pass the rest of the Night, into which the Priest cast his great Crucifix, and would not suffer the Company to save it from Burning; but the poor Sea-men, who were not accustomed to such Sight, were struck with Horror; they seized the Priest and manacled him, and drag'd him the next Morning to the Inquisition; and from so black a Crime, as this Action of his seem'd to be, inferr'd, That he was a Sorcerer, and had raised the Tempest. Nevertheless, I was told, That he defended himself very well; and that in all likelihood the Inquisition would release him, because he pleaded, That what he had done, was in conformity to the Practice of the Church of Rome, with respect to Holy things, that are in danger of being profaned, which is to burn them: In like manner he alledg'd, That not knowing how to dispose of his great Crucifix, and being afraid lest it might be profaned, he had imitated the Custom of the Church in this Point.

This puts me in mind of many sad Accidents, which daily happen to the Holy things of Papists, and especially to that which is the chiefest Object of their Devotions, *viz.* the Holy Host, or their Sacrament. I take it for a thing that is sure and certain, that there are very few Days in a year, when in some part of the World or other, they are not fain to burn it, or to put it into a filthy stinking Hole, to which notwithstanding they give the fair Title of a *Sacrarium*, or Sanctuary, which is (as it were) the Dunghil, where they cast forth that which they believe to be the true Body of
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Jesus Christ, that the same may there return to Corruption. I my self have found, upon two several Occasions, the Hosts which are kept in the *Ciboire*, in very bad order: The first was near *Orvieto*, in a Country Parish, where the *Ciboire* being not close shut, and the Tabernacle or Cupboard of the *Sacrarium* not being close joined, the *Pismires* had made bold to visit the Holy Sacrament, and finding the Hosts to their Tooth, had eaten some part of them, and were dragging the rest in little pieces to their Ant-hills. I acquainted the Curate (after I had said Mass) with this disorder, who was much troubled at it; for it was occasioned by his Negligence, who had forgot to shut the *Ciborium*. He entreated me more earnestly, than he would have done God, not to speak a word of it to any Body; because if it should come to the Ears of the Grand Vicar of *Orvieto*, who was already his Enemy, he would have been undone. We therefore both of us endeavoured to remedy it as well as possibly we could; and indeed the Bishop himself, had he been there, could have done no more than we did. To prevent all manner of Scandal, we staid till all the People were gone out of Church, and traced the *Pismires* to their Holes, which went under-ground; and pursuing it, we found it to lead to a Coffin, wherein there was a Body that was half Rotten, which cast forth a most dreadful stink and infection. Forasmuch therefore, as it was impossible for us to search any further, we filled the Hole of the *Ants*, with Straw and Wood and set fire to it, in order to consume the Host, the *Ants*, and all that was in it; and there is no doubt but this succeeded according to our desire. We met with many of these little Animals, who being laden with their Sacrilegious Prey,

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Second Days Journey.

89

an up and down the Church, which we pick'd up, and burnt them in a Chafing-Dish, as many as we could meet with, and after that we had well Swept the Church, we cast all the Sweepings into the Fire, and consumed them. This was indeed as much as could be done. But alas! there were several other things, which it was impossible for us to remedy; for seeing that in all probability the *Ants* have been long a labouring at the transporting of these Hosts, the Country People, who all this while came to Mass, had without doubt crush'd many of them with their Feet, and had carried away with them pieces of the Host, sticking to the dirt of their Shoes: Yea, we our selves, who have taken so great pains to remedy this Mischance, when we viewed the Soles of our Shoes, found several Particles sticking to them. Now, according to the Doctrin of the Papists, the Body of Jesus Christ is whole and entire in the least Particle, as well as in the greatest, and consequently we may imagin, how great this Profanation was.

I have read something of a Book Printed in *Flanders*, and made by a *Jesuit*, where treating of the Eucharist, he takes upon him to confound the Protestants, by the Examples he alledgeth of Beasts, who have paid their Adorations to the Sacrament. Amongst other things we read there, That *Ants* and *Bees*, having by chance met with Consecrated Hosts, which some Hereticks had thrown away in the Fields, they had with a great deal of Reverence gathered them up, and carried them to their Hills and Hives, and having divided themselves into Quires, they by turns chanted musically, and sang forth the Praises of God, until the Priests being drawn *that way* by their melodious harmony, came and

and fetch'd away their Hosts. What Experiences of *this* kind the good *Father Jesuit* may have had, I know not; but for the good *Curate* and *myself*, I am sure we met with no Musick.

The second place where I found the Consecrated Hosts much abused, was in a *Little Church* near to *Ancona*, in a very moist place. I found the *Ciborium* full of *Wafers*; those that lay uppermost stuck to one another, and those at the bottom were turn'd into a kind of *Glue* or *Jelly*: And forasmuch as it was evident, that some of them were wholly spoiled, and the rest in a fair way to be so too, after that *Mass* was ended, I cast them all into the *Sacrarium*. This was at *that time* all the Ceremony I used to bury that, which I then believed to be the *Body* of our Lord. Others have found the Hosts full of *Worms*; and in other places, the *Rats* have eat them up whole.

The *Divines* at *Rome* admit, for the most part, as many *Miracles* in these kind of *Corruptions*, as they do in *Transubstantiation*: For after the same manner (say they) as at the *Consecration*, the *Substance* of the *Bread* is *transubstantiated* into that of the *Body*, and that the *Accidents* of *Bread* and *Wine* are supported by the *Divine Power* without a *Subject*; so in the next moment to *Corruption* (say they) the *Body* and *Blood* of *Jesus Christ* cease to be in the *Host*, and in the *Chalice*; and that *God*, by his *Omnipotence*, creates in it another *Substance*, which becomes the *Subject* of *Corruption*.

I have been an *Eye-witness* of many other considerable *Accidents* that have hapned to their *Holy Sacrament*. It frequently comes to pass, that *Priests* (whilst they are saying *Mass*) let some of the *Consecrated Wafers* fall down to the ground, and tread upon them without thinking of it. Others spill the *Consecrated Cup* upon the *Altar*; so that the

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Precious Blood of our Lord runs down on all sides; and is spilt upon the Ground, amongst the *Flesh* and *Spittings* of the People. Sometimes Priests have been taken with a *Vomiting*, immediately after Communion. A Priest at *Venice*, as he was lifting up the *Calice*, for the People to worship it, spilt it all upon his *Head* and *Sacerdotal Habit*, which was all stain'd with it. These are some of those great Accidents that happen to the Papists, with respect to their *Sacrament*, and which put them to *extream trouble* and *concern* for the remedying of them. The best way they have, is to wipe it up with Tow and Linnen Cloths, which are afterwards cast into the Fire and burnt, to wash the Vestments into which it is soaked in *seven* several *Waters*, and to scrape the *Stones* and the Wood upon which any of it is fallen; there be some Priests, who, out of Devotion, lick them first of all, clean with their Tongues. True it is, that, according to the *Faith* of the Papists, if it is the *true* Body and Blood of our Lord Jesus Christ, they cannot be too careful in endeavoring to gather up so great a Treasure; but in good earnest, can any Man believe, that it is consistent with the Wisdom of God, to have plac'd the Body and Blood of his Son, under those accidents that are subject to a thousand *Casualties* and *Profanations*, and this after his having glorified it in Heaven, and *seated it* at his *right Hand*? They shewed us a frightful thing in *Germany*, at a place called *Maladurne*, which is a Corporal, or a kind of Table-cloth of Arras, whereupon the Host and Calice are placed, when Mass is said, upon which there is Imprinted the Figure, as it were, of the Body of a Tree, divided into Seven or Nine Branches; at the end of each Bow, is a Head like to those, they make of our Saviour Crowned with Thorns, upon the Napkin or Handkerchief of *Veronica*: The whole

whole is very ill Drawn, and all the Stroaks and Lineaments of the Heads are very bungling; neither are all the Heads equally great, or proportionable to one another. But for all that, the Tradition is, that the Curate of that place, as he was one day Celebrating Mass, spilt the Consecrated Calice, and that the Blessed Blood of our Saviour falling upon the Corporal, did form all these Heads, which therefore they pretend to be Miraculous. This is one of the great *Pilgrimages* of the *German*; and you shall scarce meet with any Inhabitants of the Country towards the *Upper Rhine*, who have not the Representation of this Miracle hanging in their Chambers, at the Bottom of which, are these Words.

Christi Sanguis Maladurni in Corporale est.

But we are not to believe that God works Miracles without any Reason, or without some Order, which may discover that such Operations proceed from his Hand: But, what do we meet with in this Figure, that bears this Character? Would God, think we, demonstrate to us, that the Blood of his Son Jesus Christ is really present in the Sacrament after the Consecration, by representing an hideous Picture to us of several Heads, that are extreamly ill made, and are not like one another? Or would he by this means intimate to us that Jesus Christ is a Monster, with many Heads? This cannot be affirmed without the greatest Impiety. For my part, I am well assured, that no reason can be excogitated, that can either far or near give us to understand, the design of this Figure. The Devil also is too cunning and subtil; to have had any hand in it; for had it been his doing, he would rather have made the Figure of some little pretty Child,

Child, such as was that, which they say appeared in an Host, in the time of S. Lewis, King of France. It remains therefore, that we attribute this Artifice, to the good Curate, who Celebrated Mass, and was willing at once, to draw the Devotion and the Money of People to his Church. A Jew being come to vend some Commodities at *Mentz*. in the House where I was Boarded, having seen one of these Images hanging in the Stove, demanded what it was? Whereupon I immediately opened the Garden-Door, and left him, leaving the Woman of the House to answer him; for as for my part, I knew not what to say to him.

The Germans have not many Devotions in their Country; but those which they have are very gross ones: they dress their Saints of both Sexes, in such Antick Habits, that one cannot forbear Laughing in seeing them. In most of their Churches, they have Crosses of a Prodigious Bigness, and they put upon the Head of the Figure, that represents our Saviour, great ugly Periwigs made of the grosser part of Hair, and great Beards of Hemp.

Forasmuch as I have made mention of the Figure of *Maladurne*, I have a desire to give you here a description of some parts of a Pilgrimage, undertaken to this Image, where I was present my self upon occasion, four years ago. I was Travelling from *Mentz* to *Francfort* about some business; the most commodious way to go thither is by Boat, which sets out from *Mentz* every Morning at seven a Clock. By ill luck, or rather good luck, (because this stop procured me very diverting Company,) I came too late by half an hour, and the ordinary Boat was already got out of sight; but I found another there in the Haven, which was ready to set Sail, to go up the *Main* to *Francfort*. This was a great long Boat or Vessel, which could contain two hundred

hundred Persons, and it was well nigh fill'd with Persons of both Sexes, who went a *Pilgrimage* to *Maladurne*. As soon as I was entred the Boar, they gave me a very good Place, perceiving me to be a Clergy-man; only I was obliged to be silent for the space of near two hours, because I came just at the time of their Meditation, which lasted an hour, and which was followed by many Prayers and *Ora pro nobis*, which lasted another hour. Afterwards the Father Director of their *Pilgrimage*, who was a Father *Capuchin*, having rung a little Bell, gave them leave to go to break their Fast, and silence together. Here it was that all our *Germans*, Men and Women, began to rummage their Bags for Provision; some produced Legs and Shoulders of Mutton ready Roasted, others Gammons of *Mentz*, and Pies, and a hundred other cold Meats, such as were commodious upon an occasion, not forgetting their great Pitchers and Bottles of Wine, and they strenuously applied themselves to Eating and Drinking, after such a manner, as was able to procure an Appetite to the most difficult and distasted Spectators.

Indeed there were some amongst them, upon whom it was not good to cast ones Eyes, because their Viands were so fluttishly wrapt up, and they thumb'd and devoured it in so slovenly and beastly a manner, that it was enough to turn ones Stomach to see them. All the Meat that was in the Boar, was not common to all the Company, but they Eat in Troops or Knots, according as aforehand they had associated themselves together, of what they had brought along with them, so that some of them fared much better than others. However they exprest a great deal of respect to the Father Director of the *Pilgrimage*, and his Companion, by sending them of the best

best they had upon their Tables. The Father had the Civility to invite me to come and Eat with him ; but having very well breakfasted at my Lodging, before I came away, I returned him my Thanks, without excepting of his kindness. Nevertheless, they were so importunate with me on every side, that I was forced to drink with them ; for in *Germany*, they account it a great Crime for a Man to refuse a Health ; and on such occasions as these, Men are forc'd to incommode themselves, how unwilling soever they may be. Their Breakfast lasted much longer than their Meditation ; however at last they were fain to make an end of it, at the Father's Ringing of his Bell : After which having impos'd Silence, as well as he could, he began a kind of Sermon, wherein he discoursed of the great and many Spiritual advantages we receive by going on *Pilgrimage*, and more especially by that of *Maladurne*. Above all, he insisted upon the Relation of a long track of Miracles that had been wrought in that place, and which were very Divertizing. Sermon being ended the Father *Capuchin* put all that were in the Boat upon making a Confession of their Faith, and he began with his Companion, asking him aloud, Do you hold in Heart and Mouth, the Catholick, Apostolick and Roman Faith ? The Brother answered, I do so by the Grace of God : The Brother put the same question to his Neighbour, Do you hold with Heart and Mouth the Faith ? &c. And he again made the same Answer, and so the same Question and Answer ran through the whole Boat from one to another, not excepting the Boat-Men themselves. They told me that the reason of their taking this Precaution was, to find whether there were any Hereticks in the Boat, and

and if they had found any, they would have forc'd them to leave the Boat, because they were apt to mock at their Sacred Mysteries and Holy Practices of *Pilgrimage*. This Confession being ended, and all the Company having been found good Catholicks, the Father received the Vows of a Troop of *Pilgrims*, which were come from *Hockum* that Morning and joyn'd themselves to the rest of the Company in the Boat. He made them all to kneel before him, and made them say after him with a lowd and audible Voice these words, *I N. do vow to go to the holy Relick of Maladurne, and during the whole Journey, as well going as coming, to be Obedient to the Reverend Father Blasius, Director of the Pilgrimage*. This done, the Father *Blasius*, (for that was the *Capuchin's* Name,) gave them his Benediction, and embraced them one after another, and afterwards sent them to embrace the rest of their Companions. I took notice that the Father exprest a great deal of Civility to these last come *Pilgrims*, and placed them near to himself, on his Right Hand. Now it is to be noted, that *Hockum*, whence these Men came, is the place where the very best Rhenish Wine grows, and whereof they had brought along with them, a very plentiful Provision. These therefore with a great deal of reason were placed at the Right, and the *Pilgrims* of *Bacraak*, who had possesst that place till then, were fain to pass over to the Left. The Father having Commanded the whole Company to kneel down, pull'd out of his Sleeve a little Image or Figure of the Miracle of *Maladurne*, and having himself first Kissed all the Heads represented on it, he delivered it over from Hand to Hand, that every one might do the same; which done, he enjoyned the saying of seven *Pater-nosters*, in Honour to every one of the Heads. Whilst all these Ce-

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remonies, Prayers and Adorations were performing, the Boat Arrived at *Hochst*, which is a small City, belonging to the Elector of *Mentz*, and where they make an Hours halt to Eat their Dinners. There be very good Inns in that place, and many stept out of the Boat, either to Dine there, or to buy more Provisions; but the greatest part, remained in the Boat and Din'd there. The Father *Capuchin* was so very importunate with me, that he oblig'd me to stay with him. These kind of Boats are so large and long, that always at one end of them, they have a very large Kitchen, where they Boil and Roast whatsoever the Company desires. The Kitchen hapned to be very well furnished that day, and after that the *Capuchin* had craved a Blessing, we sat down to Dinner. The heat and fumes of the Meat and Pottage, had so extreemly heated the Boat, that one could scarcely fetch ones Breath in it, and caused a very unpleasant scent; for these Boats are all covered with Boards, like Houses, and they can let in no Air to them, but only by the sides, and by a Board on the top of the Boat, which they can lift up upon occasion. I repented that I had not been persuaded to stay and Dine there, and that I had not stept out to take a little fresh Air, as others did. But to countervail this Displeasure, I took delight to see the *Germans* Eat at the rate they did; for notwithstanding the good Breakfast they had made, they Eat with that Greediness, as if they had seen no Meat in three days. God be praised, said the *Capuchin*, I see that Devotion procures a good Stomack. He was a Man of a very good humour, and who had always a Jest at command to divert the Company with; but nevertheless he did one thing which did much displease me, and was very unbecoming the Gra-

vity which ought always to be inseparable from a long Beard, and especially from one that is a Conductor and Director of *Pilgrims*. Dinner being ended, and the *Capuchin* having given Thanks, he granted one Hour of Recreation to the Company. This Recreation consists in speaking and acting all sorts of Fooleries, and above all in drinking Healths, and eating relishing Bits, and Incentives to Drink, as Gammons of Bacon, dried Tongues and other Salt Meats. The Father had for his part, a good Gammon of *Mentz* before him; and having placed on his right hand a great Bottle of *Wine*, which the *Pilgrims* of *Hockum* had bestowed upon him, and another great Bottle of *Be-rack* Wine on his left hand, he placed them both on each side of his Gammon of Bacon, and Laughing said, with a loud Voice, so that all the Company might hear him, these Latin words taken out of the XXth Chapter of *S. Matthew*, most filthily profaning them: *Grant, that these two Bottles may sit the one on the Right hand, and the other on the Left.*

After this he got into the best Humour of the World, and drunk to admiration. I desired him to tell me, why they were so cautelous to prevent that no Hereticks might lurk in the *Boats* amongst them: The Reason is, (said he) because they mock us; yea, some of them are not afraid to abuse us very insolently. Once upon a time (proceeded he) five or six of these wicked Men play'd us a very ill Trick; they had mix'd themselves amongst the *Pilgrims*, to observe what we did. We discovered them at last, when after having worship'd the Holy Image, I sent it about for them to kiss. One of them took it in his hand, and instead of kissing it, he with horrible *Blasphemies* threw it into *Water*, saying, *That that Image was more like the*
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Hydra of Hercules, or the Beast in the Revelations,
 man like Jesus Christ. Our Pilgrims seeing this
 horrible Impiety, ran to him with design to have
 kill'd him to pieces; but four or five other wick-
 ed Wretches, his Companions, drew their Swords
 in his defence, and to make way for him to escape;
 and the only way was left him, was to leap over-
 board, which he did, and by Swimming got to
 the other side of the River. The Rage our Pil-
 grims were in, to see this Wretch was got out
 of their hands, made them fall upon the rest,
 and one of them had his Arm run through. I
 had much ado to appease the Tumult; but at
 last I made them call to mind the Obedience they
 had vowed to me; and they let the Hereticks go
 ashore, after that they had soundly beaten them.
 By ill-luck for our Pilgrims, all this had hapned
 in the Jurisdiction of *Francfort*, whither we were
 going, and where they are all Hereticks;
 and these wicked Rogues had made haste and
 got there before us, and had made their Com-
 plaints to the Magistrates; who sent immedi-
 ately to stop or arrest our Boat, and they carried
 us all Prisoners to a great Tower, where we
 were kept till the next day. We expected all of us
 no less than to be made Martyrs; but instead
 thereof, the Magistrates having taken more par-
 ticular Information of the Matter, the next Morn-
 ing sent to us in a manner to excuse themselves
 and to tell us, That they wholly disapproved the
 Action of those rash and giddy Youths; and if
 we had made our Complaints of them, without
 abusing them, they would have done us Justice.
 But however, forasmuch as there had been some
 Blood spilt, we were condemned to pay the Char-
 ges of the Justice, and an hundred Guilders, to
 be distributed amongst those Protestants that had

been abus'd by them. The Mony was soon found amongst our Pilgrims, for all did not amount to Half a Crown apiece. The Receiver to whom we paid our Mony told us, in a very girding manner, that the cause of all these Quarrels, was because in our Pilgrimages we swallow'd down more Rhenish Wine, than Holy-Water. When we were returned to our Boat, we found almost all the Provisions of Victuals that we had left; only they had taken care to visit our Bottles and empty them, and fill'd them with Water. After that we had Embarked our selves, I call'd to mind the Holy Image of *Maladurne*, which the Heretick had cast into the Water, and which we had quite forgot by reason of this Hurly-burly we were engaged in. I was inspired of God, to send some of our Company in a little Boat to seek for it; and they found it miraculously on a Shoar, amongst the Sedge. It is the very same I have still at this day, and which all of you have worship'd this Morning. It was an Image of Paper, fastned with Starch to a Piece of Wood; neither was it any great Miracle, that being such, it did not sink, or that it was stopt amongst the Sedge. But however, the good Father took it as a great honour to him. He told us this Story with a great deal of Pleasantness, and Laughing said, *We shall in the Evening see those Devils, that emptied our Bottles; he said not, Who have profaned our Image.*

Whilst the Father was telling this Story, they drunk Healths to him from all Quarters; and he very frankly Pledged them all out of his two Bottles. When the Hour-Glass, which was turn'd up for the Hour of Recreation was run out, they informed the Father of it; and he having rang his Bell, all the Company shut up their Glasses and

and Bottles, and he took a Book in his hand, to read a Spiritual Lecture, which was to last one Hour; which was to be followed with a Meditation of the same continuance, as in the Morning: After which, he was to Preach an Hour; and then they were to betake themselves to their Afternoons Treat, or Collation. The Father accordingly began his Reading, with a great deal of Vigour; but he was not gone far, before that the Fumes of the Wine having got into his Head, he knew no more what he read, so that his Companion was fain to take the Book from him; neither did he proceed much further in his Reading: For finding that the Father Director, and most of the Pilgrims, were Nodding and Snoring on every side of him, he very fairly laid down his Book on the Table, and leaning his Head upon it, fell asleep for Company. Never in my life, did I see such an Image of Devotion, as was then to be seen in this Boat. Those who could neither Sleep, nor take Tobacco, set themselves to Chat together, and to tell Jest and Merry Tales, to make Laughter. They could not Play at Cards, because all manner of Gaming had been forbid them. I for my part, being no Pilgrim, got upon the Boat, to take a little Air; where I found a Gentleman of *Mentz*, whom I was acquainted with, and with whom I discoursed a good while concerning this Pilgrimage. I told him, that I was extremely scandaliz'd to see so much Brutality acted amongst Christians, and that even in the midst of those Exercises, in which they pretend most to devotion. He told me, that I had seen nothing as yet; that they had yet a Day and an half to be on the Water, and to lead the same manner of life as I had seen; and that afterwards

they were to Land at a certain place, from whence they had almost two days Journey through Woods to *Maladurne*, which all of them went on Foot. That this was the most pleasant and merry part of all the Journey, for that they were us'd to go and sing amongst the Rocks, where there were most Ravishing Eccho's; afterwards, they would go further, to find some pleasant place or other, where all the Company might sit down upon the Grass whilst the Father was Preaching to them.

After Sermon they continued their Journey a little further, till they came to some delightful place, amongst shady Trees, where they refresh'd themselves with Eating and Drinking. The Father Director made those that were the most able and strong amongst them, to carry the Provisions, besides what every one carried of their own. Here they did eat all of them in Common, and an equal and abundant distribution was made to every one; both of Meat and Drink. The greatest trouble and inconvenience they have, (said he) is to carry those, who after their Meals are found Drunk; for these the Men were obliged to carry by Turns on their Shoulders, or to lead them under the Arms, until they had a little digested their Wine. If at any time it hapned, that the number of those that were Drunk, was too great for the rest to lead or carry them, then all the Company was oblig'd to make a Halt, till they were come to themselves again; for they are all bound by Oath, not to leave any one of their Company behind them, for fear of any Accident that might happen to them. The Father *Capuchin* shew'd himself always very favourable to this sort of People, because frequently he had been one of the number, and had been in his Turn carried upon their Shoulders. When the Pilgrims were arrived at *Maladurne*, the Father Confessed them,

them; and Absolved them of all the Faults and Excesses they had committed during their Journey, and gave them the Communion with his own hands; afterwards they went to Visit the Holy Relick; and having staid there the remainder of the Day, he led them back again by the same way that they came, to the Boat, making them repeat the same Exercises they used in going.

I desired this Gentleman to tell me, after what manner these Pilgrims pass'd the Nights. I knew already, that as long as they went by Water, they laid down in the Boat, and slept in their Cloaths, every one in his place, in leaning their Heads one upon another. And this indeed was in a manner the only thing that I found to be very troublesome in all their Pilgrimage. But I was very desirous to know, how they Lodg'd when they Travell'd by Land, and whether they could meet with Beds enough for all their Company, considering their great Numbers? The Gentleman, at this Question of mine, fell a Laughing, and told me, That he found that I was not over well acquainted with the Custom of *Germany*; and that there were no Beds to be found, except only in great Cities, and along the *Upper Rhine*, where I had Travelled; But, that in all other Parts, there were none to be found; and that Travellers thought themselves very happy, when they could meet with fresh Straw to lye upon. The way therefore of our Pilgrims Lodging was after this manner: They got into Barns, or the Peasants Houses, where they procur'd for their Money some Bundles of Straw, which they spread upon the Floor, and stretch'd themselves along upon it, like Herrings, Men and Women pel-mel together, of what condition soever they may be, without having any thing wherewith to cover themselves.

True it is, that I had already had some experience hereof; for having once passed up the *Rhine* from *Collen* to *Mentz*, with a Count of the Empire, who had with him the Countess his Wife, and two Sons, we were fain to lye two Nights upon Straw, in two pitifull Villages, without being able so much as to procure a Bed for the Countess. The Rats and Mice skipt over our Faces all Night, and we had nothing to cover our selves with, save only our Cloaks. However, I did not conceive this to be so common in *Germany*, as this Gentleman inform'd me. We were yet engag'd in our Discourse about our Pilgrims, when we heard the noise of our *Capuchin's* Bell; this made me go down into the Boat, to see what they were going about next. I found the *Capuchin* a rubbing of his Eyes, and demanding what of the Clock it was, and how far we were got. They told him, that he had Slept three Hours, and that they were come near to *Francfort*. He testified his Trouble, that he had not been in a condition to put them upon their Holy Exercises; but *the Spirit is ready*, (said he) *and the Flesh weak*. Well, there was now no remedy; and forasmuch as he perceiv'd that the Collation Hour was come, he enjoyn'd all the Company to fetch out their Bottles. The Pilgrims therefore fell again as heartily to their Eating and Drinking, as if they had neither Eaten nor Drunk all the Journey. Indeed the thing I admir'd most, was to see, how they could Eat and Drink at the rate as they did; and yet this was not all, for two Hours after they were to go to Supper.

They had scarcely begun their Collation, when the Boat arrived at *Francfort*. I stept out of the Boat in the Haven, after having taken my leave of the Father, and all his Holy Company, who were to stay there an Hour, to take in some fresh Provisions. If I had not had some business at *Francfort*, which

which I could not put off, I believe I should have been induc'd to Accompany these Pilgrims to *Marone*, and by this means should have been in a condition, to have given you an entire description of this Pilgrimage, and of the pleasant Adventures, which seldom fail of being coincident with them; but for want of a favourable opportunity, I can give you no more but this small shred of it. I will only tell you, That this was the good Father's trade all the Summer long. When the Pilgrims had performed their Vows, he brought them back again to the Place where he had taken them up, after having first given them a great Benediction, and some Indulgences, which he said he had received of the Pope; and thus having dispatched them, he provided himself again with others.

See here the good Fruit which the Miracle of the Spilling of the Blood of Jesus Christ has produc'd, which was wrought to confound the Protestants, and to replenish the Children of the Church with Heavenly Graces. I shall not need trouble myself in Moralizing this Subject any further, as being that which carries its Moral along with it. I only beg Pardon of the Protestants, for the Shame I have caus'd them in relating such a Story; and the Fault I have committed herein was the greater, because it had no great reference to my *Neapolitan* Journey; neither indeed had I inserted it, but because this Second Days Journey from *Vetere* to *Terracina* prov'd very dry and barren, and did not furnish me with sufficient Matter to entertain my Reader. However, I cannot but think, that such like Matters of Fact may in some sort deserve to be made Publick, and I don't believe I shall have occasion, to write of them any more. And so I return to my Journey.



THE

Third Day's Journey.

UPON the Way from *Terracinne* to *Fondi*, a most sad Spectacle presented it self to our Eyes: We saw about a Score of *Sbirries*, who surrounding the House of a Peasant, had block'd up all the Avenues thereof, and whose Countenances shewed, that they had met with a Prize. Having enquired what the matter was, they told us, That they had seized a Nun, who had made her Escape from a Convent, with the help of a young Man, who had stolen her away. The desire we had of seeing her, made us stay there above an Hour. At last, they brought her forth out of the House, with Irons on her Hands and Feet. They set her upon a Horse, to which they bound her fast with a great Chain, which they had pur round her Waste. She did not seem to be above Eighteen years of Age, and was tolerable handsome. She made dreadful Outcries and Lamentations, and the Despair that had seiz'd her was so great, that she beg'd of all the Passengers, they would be so kind as to kill her. She made several Attempts, to throw her self down from her Horse, but all in vain; for they had bound her so fast, that it was impossible for her. We were not above Five Miles from *Fondi*, whither they were carrying her, and we followed her all the Way, at less than half a quar-

quarter of a Miles distance. The Throng of People, that came running in from all parts to see her, was so great, that we had much ado to enter the Town, for fearing lest some Insurrection might be caus'd by so Tumultuous an Assembly. As soon as she was entred, they shut the Gates, and we were forc'd to stay without near five Hours; after which, with a great deal ado, we at last made a shift to get in. Every one spoke so differently of the Matter, that it was very difficult for us to learn the precise Truth; but the greatest certainty we could gather from their Relations were, That it was only a simple Escape of a Nun, who did not like her being coupd up in a Convent. She was of the Order of *S. Francis*; but they told us, that about a month ago, three Nuns of the Order of *S. Bernard*, had made their Escape with better success; for having taken their Way towards the Sea-Coast, they met with a *Turkish* Vessel, that took them in. The Relation of so strange an Adventure touch'd me to the Heart, and fill'd me with a just Indignation against the Church of *Rome*, for having erected such States of endless Restraints, and so contrary to Natural Liberty, that those who have been so unhappy as to be engag'd in them, are afterwards desirous to quit themselves thereof, at the cost of embracing a perpetual Slavery amongst a most Barbarous People, and the greatest Enemies of Christendom.

I had conceiv'd a design in the *LETTERS* I have Published, to Treat of the Nuns of *Italy*; but some Reasons having oblig'd me, to Publish them sooner than I intended, I had not the leisure to reduce that Matter in order, which yet is of importance enough, not to be pass'd over in Silence. Wherefore I shall speak of them here, by occasion of this Nun of *Fondi*, and shall make it

the

the Entertainment of this Third Days Journey.

I do not pretend here to discourse of the Institution of Nuns in the Church of *Rome*. It is known, that notwithstanding the same may be thought ancient enough, yet is indeed but novel, and took its rise at a time, when many other Weeds of *Superstition* began to over-grow the Church. I shall only make it my business, to represent the State of the Nuns as it is at present. The Motives which engage them to this kind of Life, their Occupations or Employments in the Convents, and their Intrigues abroad, together with the Scandals, which this forc'd kind of Life doth from time to time produce.

We may assert in general, That all the Monasteries of the Females in *Italy*, are very well Founded, that is, Endowed, except some few, where the Nuns profess the Poverty of *S. Francis*; as those are, who are called the Poor *Clarisses*, and some others. Besides these great Foundations, they have also a Casual Revenue, which amounts to no less than their yearly Incoms: For all of them take in Pensioners, and there is never a Religious House, that hath not at the least Threescore or Fourscore of them, who all pay great Pensions. The *Italians* put out their Daughters to Board in Convents, in like manner as we put them here to Boarding-Schools, to learn all sorts of Work becoming Gentlewomen. There are in every Convent some Nuns deputed to take the care of these Boarders, and Teach them. All their Works belong to the Nuns, who Sell them, driving a considerable Trade by this means to their great Profit. The *Italians* send their Young Daughters at the Age of five or six Years into the Monasteries, and of this great Number, some are to return again to their Parents, after a certain time, and the rest make

make themselves, or are forced to become *Nuns*; so that these Schools are the fruitful Nurseries, whence the Monasteries are Peopled and receive their Complement, and without which they would soon become Deserts, there being few *Italian* Families, who have seen a little of the World, and are come to the Age of Discretion and Knowledge, that are willing freely to Imprison themselves there, notwithstanding they be kept in a kind of continual Slavery in their own Houses.

The Parents of these little Boarders, know so well how to command the Spirits of the *Nuns* that Govern them, that by this means they do what they please; and to discover the Secret in one word, it is by Presents. If they have a desire that their Daughter should be a *Nun*, these Governants and Mistresses forget nothing of what they think may incline them to it. They will talk to them a thousand times a day, of the advantages of a Religious Life, which may be reduced according to them, to the following Heads:

In the First place, they will tell them, that a *Nuns* Habit, becomes them extreamly well, and that the Veil makes them look as handsome again, as the common secular Dress.

Secondly, That they shall be always sure to Eat and Drink of the best, and that they shall never want any thing conducive to a pleasant recreative Life.

Thirdly, That they shall live in great Honour, and that after two or three years, they shall have respect of being called Mothers.

Fourthly, That they shall always have the freedom to see and speak with their Kinsfolks and Friends at the Grate; yea to Treat them with good Dinners, and splendid Collations in the Parlour, with the Mony that shall be allowed them for their Boarding.

Fifthly,

Fifthly, That afterwards they shall be dignified and raised to Religious Charges and Employments, one of them shall be Mistress of the Novices, another the Governess of the Boarders, others again Sacristans, Overseers of the Provisions, Priorettes; yea, that all of them in their Turns, may become Lady Abbesses.

And in the Sixth and Last place, They do not fail to add to all the rest, that they shall be sure of Eternal Life. To this purpose a Nun of *Vicenza* told me very pleasantly, that they Preached only six Beattitudes to them, and that they always wanted two to make them perfectly happy, *viz.* Liberty and a Husband.

Besides these, there be many other lesser Reasons, which may engage Young Girls to make themselves Nuns. Some enter upon this kind of Life, because they have some of their Kindred that are Nuns; they have an Aunt or a Cousin in the Monastery, or some She Friend of theirs. Others engage themselves in this Profession, because they know that they cannot make so fair a Figure in the World, as they fain would; others again, because they find the Monastery, the Gardens, and Chamber allotted them, to their liking; and some also, because they are at liberty to Jest and play the Fool, as much as they please. In a word, a hundred other Motives of this Nature, do not fail to give the first start to the Vocation of these Girls. But the most unhappy of them all, and those whom I truly pity, are those, who not suffering themselves to be cajoll'd by these pretty Amusements, have their Thoughts fixed upon the loss of their Liberty, upon the great Temptations they expose themselves to, and who, besides all this, have a natural Antipathy against these kind of Maxims, and who openly protest, they can never

never resolve to embrace a Monastick Life; and yet for all this, will they nill they, must do it; their Parents, from a Family-Interest, will have it so, these Cruel and Unnatural Monsters press them to it; and if this proves Ineffectual, they proceed to Outrageousness and Blows; yea, even to threats of killing them with their own Hands, if they do not pronounce the impious and sacrilegious Vows; for so I call those Vows which are made against ones Will, and where the Will doth neither accord with the outward Act, nor with the Tongue that utters them.

I had almost forgot to relate to you the Ceremony that is performed some days before these Young Virgins take upon them the Religious Habit. They allow them a Week to go and take their leaves of their Kindred and Friends, and they Attire them in the Richest-Clothes that can be had, and which are commonly Embroidered with Pearls and Precious Stones, that have been borrowed up and down: They put a rich Crown upon their Heads, and a Scepter in their Hands, as if it were to signifie thereby, that they are entering upon a State of Life preferable to that of Queens, and in this Pomp they are led in a Coach through the City, and carried to all their Kindred, where they never fail of being Sumptuously Entertained.

There are no Young Women, who seeing them pass by, with all this Pomp and Magnificence, do not wish themselves to be in the same Condition. But the Mischief of it is, this doth not last always, and the day of their putting on the Habit comes, in which these Young Ladies are carried in Triumph to the Convent; as so many Victims they are going to offer up to the Avarice of their Parents, to the
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Interests of their Family, or to some other Predominant Passion; for as for the Glory of God, that is not a thing that comes in *Competition* in *Italy*, on these sort of Occasions. The most part of *Nuns* will tell you, Two or Three years after their Profession, that they have been impos'd upon, or that they have deceived themselves, and that the Motives which have inclin'd them to embrace this kind of Life, were some little foolish Conceits or Trifles, the desire whereof has quite left them. But poor unhappy they, there is no Remedy left for them.

The Ceremonies of their taking the Habit are very Magnificent, and no less Ridiculous. The Abbess of the Convent will needs appear at this Solemnity, in her Pontifical Habit, and act the Farce of *Pope Joan*, with her Crozier-Staff in her Hand, and her Miter on her Head: The singings with the Cross, and the aspersions of *Holy water* are never wanting in abundance. But after a great many Preliminaries, they come to the point in Hand, which is to uncase these Maidens of their Secular Habits, and to put upon them those of the Religion. And all this while they have gayety enough in their Looks; but when they come to cut off their Hair, then it is that the most of them can hold no longer, but burst forth into Tears; which probably proceeds from some remainder of Love, they still have for that, which they have taken so much pains to Cultivate and Adorn, and that which makes the fairest Ornament of the *Italian Ladies*, who cannot endure any thing upon their Heads, but their own Hair, which they frizle, curle and bind up in different manners, enterlacing them with Flowers either Artificial or Natural. It may be also, because at that time, they have a more Lively Sense of the loss of their Liberty, they are then entering upon. For

tho'

who they are allowed one or two years of Novitiate, before they make Profession, or engage themselves by a Solemn Vow, yet they never afterwards refuse to do it. The *Italians* have reduc'd a Nun leaving her Monastery, to that pitch of Dishonour and Infamy, that a Maid who had been Whipt by the publick Executioner, in the most publick places of the City, or who had been Stigmatized and stood under the Gallows, might appear with less shame in Company, than a Religious, who should leave the Monastery after she has taken the Habit. So that after once they have made the first step, they are in a fair way, or rather in absolute necessity of making the other also.

And forasmuch as the business here lies rather, in quitting the World, than the Spirit of it; the Nuns are very cautelous, not to receive any Nun amongst them, without being assured of a Pension for them from their Parents, of at least 100 Crowns a year, which serves purely and simply to buy her things she has a mind to, and which may give her some satisfaction, and palliate her Restraint. I knew a Nun of the Monastery of S. John the Baptist in Bononia, whom her Parents allowed a Pistol every day; with this Mony they buy the Materials they stand in need of for their Works, which afterwards they present to some of their Friends, or else Sell them for Mony. They are also obliged with the said Mony to perform the Offices of their Religious Order, by turns, at their own Charges. She who is the Sacristan, must during her year of Officiating, provide the Wine that is used at Masses, and the Wax that is Burnt upon the Altar. The Overseer of the Mouth-Provisions, must Treat the Nuns at her own Charges, at the Principal Festivals of the year, with all manner of Curiosities.

Curiosities and Dainties. They are oblig'd also every one in their turn, to furnish a Mass for their Preacher, and their Confessor; and herein it is, they endeavour to outvie one another, which is the reason why these Fathers lead such Delicious Lives, and are so indulgent in Pardoning of their Sins, to whom they are beholding for so many good Bits. Besides all this, they have the liberty of Treating their Relations and Friends, who come to Visit them at the Grates, and of giving them Collations in the outward Parlour. In a word, I am sure, that if their Pensions were Ten times more than they are, they would not be to seek for means to spend them. This necessity of having so much Money, at one dash, excludes all poor Maidens, and those of *midling* Condition, from all Religious Houses; and their Parents, find it more for their Interest to Marry them, except they have a mind to make *Convent Sisters* of them, (that is, *Servants* to the other Nuns,) or poor *Clarisses*.

The *Convents* of Nuns are no otherwise lookt upon at present, than as a convenient means of discharging Families of supernumerary Encumbrances. The *Italians* commonly Marry no more than one or two of their Children, and so all the rest are forced to become Priests or Monks, if they be Boys, or Nuns, if they be Girls. However, it must cost them a Pension; for without it they will never be received. The Call of God to any of these *States*, is no longer owned, except they bring along with them a good Purse to attest it. Is it not a thing to be Lamented, to see the Papists have the impudence to reproach the Protestants, that they have Sacrilegiously abolished these *Sacred Retreats*, where the Virgins have their Liberty, to follow the Lamb whithersoever he goes?

goes? Is it not evident as the Sun at Noon-day, that before they will open their Gates to them, the Enquiry is not whether they have *Oil in their Lamps*, but whether they have *Money in their Purses*?

Let us now, take a view, how *those*, who have the happiness to be *Admitted*, do employ their time there. I confess, I speak somewhat improperly; for no Body is permitted to go and take a view of them; But however, we may make a guess of it, by the Works that come from them; the most Curious *Laces* and *Points*, the most rich and sumptuous *Embroideries*, and the most exquisite *Handy works*, Artificial *Flowers*, *Pretty Knacks* and *Curiosities*, with a thousand other Toys, are the most serious Occupations of these Holy Recluses; So that indeed, tho' they be retir'd from the World *themselves*, they are wholly busied to glut and satisfy the Vanity of it in *others*. But the Master-piece wherein they excel, is their Skill in preparing all Dainties and Enticements of the Palate, to preserve Fruits, to make Sweet-Meats, dry and liquid, all sorts of Pastry-Works, and White-Meats; all which shews them to have very dainty and licorish Palates. All this is compriz'd in *Italian* under the Words of *Roba Doice*, or *Roba di Monache*: If any would have them to make a Piece of Pastry, or to Dress any other dainty Dish, they must send them as much more of the *Ingredients*, as can enter the Composition; For it is known, they will be sure to take the one half for themselves; and besides, they must pay Dearer for the Fashion, than it would cost them at the Cooks: But withal it must be confest, that they get for their Money something that is far more neatly done, and delicious, than if the Cooks had had the handling of it.

If they seem Covetous on one hand, on other

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Occasions again you'll find them as Liberal and
 Profuse ; yea, one may say of them, That they do
 not addict themselves to *Avarice*, but that they may
 be in a better condition to exercise their *Liberality*.
 When any Festivals are celebrated in their Churches,
 all the Priests and Monks that Officiate
 in Saying Mass, are sure to be dismiss'd with their
 Handkerchiefs fill'd with Biskets and dried Sweet-
 Meats ; and they who perform the Evening Ser-
 vice, are afterwards conducted to the Parlour,
 where they have a Collation presented them, of
 all manner of *exquisite Dainties* and *excellent Wines*.
 I once hapn'd at *Milan* to be present at one of
 these Collations of the Nuns of the Monastery *Ma-
 giore*. All the Crust of their Pastry-Work were
 made of Almonds, Pine kernels, and Pistaches,
 which had been beaten or ground into Flower.
 An Old Priest seeing this Excess, could not hinder
 himself from saying, O, Dio, *Come potiamo mangiar
 questo senza Peccato!* Good G O D, *Is't possible to
 eat this without Sin!* But a young Nun answered
 him, *Si, si Signor, è cosa buona per i vecchi:* Ay,
 ay, Sir, *It is a good thing for Old Men.* They are
 more ready at their Jest and Drollery, than those
 who are more Conversant in the World. Yea,
 what is more, there reigns in their Cloisters a
 Spirit of *Impudence, Effrontery, and Impiety*, be-
 yond what is found elsewhere ; which proceeds,
 as I believe, from the Secret Rage they have con-
 ceiv'd, for having lost their Liberty. They aban-
 don themselves, as far as they are able, to all
 manner of Luxury ; were it not that Modesty well
 becomes a Writer in this kind of *Masters*, I could
 relate Facts to you that would make your Hairs
 stand on end. In order to remove all occasions
 of such Enormities, the *Italian* Bishops have ta-
 ken care to double their Grates, which were only
 single

single before, as they are still to this day in *France* and *Germany*. The first Grate is about a Foot distant from the second Grate ; and the Bars are so close set together, that one cannot thrust in his Fist. Moreover, they have most expressly forbid all manner of Persons, as well *Ecclesiastical*, as *Civil*, (except it be Kindred to the Second Degree) to go to see them, or speak with them, without an expresse Permission set down in Writing, and Signed with their own Hands, or of the Vicar-General, deputed over the Monasteries, upon pain of being Prosecuted in the Ecclesiastical Court, and condemn'd either to Prison, or to pay great Fines.

In a word, it may be truly said, That they have taken more Precautions, to hinder all Men from Visiting them, than if they were struck with the Plague. But yet all these rigorous Prohibitions, do not hinder their Parlours from being always well fill'd with Company ; and the *Sbirries*, who have Orders to make a search in the Parlours, and at the Grates of Convents, dare not so much as come near them ; for all these Nuns commonly have very powerful Relations and Friends, who would take care to get their Legs and Arms broke for them, should they ever offer to attempt the least thing that might displease them. To speak the Truth, these Prohibitions serve only to enflame the *Italians* the more, to go and Visit them, if it were for no other thing, but because it is a thing forbid. *Omnis Prævaricatio dulcis : Every Sin is sweet.* Yea, what is yet more astonishing, is, That the Bishops forbid all Priests upon pain of Suspension and Imprisonment, to celebrate Mass in the Convents of Nuns, without having an expresse Permission for so doing, by which they sufficiently give to understand,

stand, the ill Opinion they have conceived of their Nuns.

I have found amongst my Papers one of those Licenses, which I got at Venice, in order to say Mass in two Churches of Nuns, which are therein specified. The Contents of this Licence seems to me curious enough to deserve a Publication; it is Printed, and begins in these Terms.

*Licentia Celebrandi Missam in Ecclesiâ
Monialium.*

*Aloysius Sagredo, Miseratione Divina Patriarcha
Venetiarum, Dalmatiaque Primas.*

Dilecto nobis in Christo Reverendo Domino
Salutem in Domino. Havendo noi veduto le fedeli
e attestazioni fatte in scritto, della tua buona vita,
costumi e fama; in virtù della presente nostra si concediamo
Licenza di poter per il corso di mesi tre, celebrare
la Santa Messa, nella Chiesa esteriore delle Monache del
Monasterio di Santa Maria del Pianto, e di Santa
Maria de' Miracoli. Mentre però tu vadi tutto vestito
modestamente. Non mostri nel tuo habito, e persona
vanità, o lascivia alcuna. Porti continuamente la Chierica
apparente e proportionata à Sacerdoti. Non parli
con Monaca alcuna; ma ricercando il bisogno, solamente
con la Conversa o Converse destinate al servizio della
Chiesa esteriore, e dicose necessarie appartenenti all'ufficiatura
della Sante Messe con brevissime parole. Non
tratti con alcuna Monaca, o con altre per via di lettere,
o di presenti, o in altra maniera. E anco in tutto il
rimanente tu prenamente osservi tutti gli Ordini e Con-
stitutioni Patriarcali e Sinodali. Altrimenti la presente
Licenza resti nulla; onde per tal nullità tu incorri nella
pena

Third Days Journey.

119

*di sospensione a Divinis ipso facto ; Et in oltre resti
etto a poter esser con altre pene arbitrarie castigato.*

*Venetiis in Patriarchali
latio, die 20. 7bris, 1689.*

Aloysius, Patriarcha.

was willing to set this down here in *Italian*
rd for word, as it is in the Printed Copy, that
Emphasis thereof might remain whole and en-
e. In English it runs thus :

*Aloysius Sagredo, by the Grace of God, Patriarch of
Venice, and Primate of Dalmatia.*

TO Our Beloved in Christ, the Reverend . . .
Greeting in our Lord. Having seen the Testimo-
s and Attestations in Writing of thy good Life, of
good Manners and good Reputation ; We by these
esent grant unto thee the Permission, that thou maist
aring the time of Three Months) celebrate Mass, in
Outward Church of the Nuns of the Monastery of
Lady of Pity, and in that of our Lady of Miracles.
rovided notwithstanding, that you repair thither, being
deftly drest ; That thou make no shew, either in thy
athing or Person, of any Vanity or Lasciviousness ;
at thou wear thy Clerical Crown or Tonsure, as does
come a Priest ; That thou do not speak to any Nun ;
d when need requires, be it only with the Converse, or
sters Conversers, appointed for the Service of the Out-
ard Church ; and this neither, save only it be about
ings necessary, and that respect the Celebration of the
oly Mass, and this in few words. That thou have
othing to do with any Nun ; or others (that is to say,
e Boarders or Pensioners) by Letters, by Presents, or
ny other way. And that moreover, in all other things,
ou do observe all the Patriarchal and Synodal Orders
and

and Constitutions. Otherwise we declare these Presents to be void, and that by this Nullity thou shalt incur the Penalty of Suspension a Divinis ipso facto, and shalt moreover be punished by other arbitrary Punishments.

Given at Venice, in our Patriarchal Palace, the 20th of 7ber, 1689.

Aloysius Sagredo, Patriarch.

We may easily perceive from all this, the high Opinion the Pastors of the Church of Rome have of the Vertue of their Holy Recluses; and without question they have reason for their taking all these measures about them. The Priests are forbid to speak with them, because Experience hath taught, that in their Discourse they did only Cajole and Court them. They are forbid to make them any Presents, because they are well assured, that Priests never give any thing for nought. And in the third place, they forbid them having any Commerce with them in any other manner; I leave it to you to conjecture what the meaning of that may be.

The Priests, for their parts, do not much concern themselves with all these Threats. They say, That Suspension *Ipso facto* signifies nothing, except it be publicly declared by a Sentence; and they know well enough, that their Colleagues will never proceed to such an Extremity against them; forasmuch as in their time, they have been as guilty of the same Transgression, as themselves. Some will have it, That the Punishment of Suspension with the rest exprest in the Licence, cannot light upon any, but such who are guilty of all the Particulars there prohibited, that is, who Discourse with, send Presents, write to them, and have commerce with them; but

but that they who discourse, or have commerce with them, without Writing, are not of that number. In a word, The most Clear-sighted perceive, that their Prohibitions are only made to secure the Honour of the Superiors, who otherwise might be accused by the Seculars, for conniving at all these Disorders, which daily happen in these Matters, and which, according to a Jesuitical Interpretation, are sufficient to quiet their Consciences. They say, That the Bishops after all, never had the intention of Suspending them. Thus, notwithstanding they Court the Nuns, yet they continue to say Mass, and to perform all the Sacerdotal Functions, without feeling the least scruple in so doing.

The *Italians* do not always pay their Visits to the Nuns for the Love they bear them; but more frequently to consult with them, and concert the means of accomplishing some great design, or to manage some Intrigue abroad. The Nuns commonly have the qualification of a Devilish Spirit; and it is matter of astonishment to see, how young Women shut up in Cloysters, as in a Prison, are notwithstanding able to act at a great distance with so much power and efficacy. Is a Man engaged in an unjust Trial, or does he stand in need of the Favour of some Great Person; the best means for him to succeed, next to the Jesuits, is to address himself to the Nuns. Has a Man a mind to compass some Amorous Project; if you can but once get them to embark in it, you may be in a manner sure of succeeding. I shall to this purpose relate to you, the subtil Intrigue of a Nun of *Milan*.

A certain Count courted a young Lady, whom he was extreamly pleas'd with; but he had no means of seeing her, save only at Church, when she went on Sundays to Mass, or sometimes in passing by her Window, after the *Italian* manner.

He had taken notice of the young Lady's Smiling on him, and from thence concluded, that without doubt she would prove favourable to his Wishes. So that nothing remained now, but the finding out a way for a free and secret Interview, wherein the Count found an insuperable difficulty; for her Mother, who was a Woman of Honour, was like true a Sentinel to her Daughter, that she was inseparable from her, and never stirr'd out of Doors without taking her along with her. This was a business indeed, that requir'd the Intrigue of a Nun to compass it. He addresseth himself to an Ancient Mother of the Monastery *Magiore*, to whom he promis'd 20 Crowns, in case she could make him obtain his desire: The Old Nun undertakes it. To this effect she writes a Letter to the Lady, wherein she desires her to come and speak with her, for that she had some secret and charitable Advice to give her concerning the Carriage of her Daughter, and signifies the Hour, which would be most proper for her to come. The Mother being very impatient to know what the matter might be, did not fail of going to her, leaving her Daughter at Home. When she was come, the Nun told her, That she had sent for her, to put her in mind to double her Care in observing her Daughter; that it was taken notice of, that a Count was passionately enamour'd of her; and that her Daughter answer'd him with Casts of her Eye. She made a shift, with her long Discourse, to stay this good Woman near two Hours in the Parlour; and all this while the Count, who had received all necessary Instructions, was with the young Gentlewoman. The Mother return'd to her House, with a Resolution to make good use of the Advice the Nun had given her; but the more assiduous her Precaution were, the more reason she found to be astonish'd, after some Months

Months, at her Daughter's being big with Child. She urged her to that degree, that she oblig'd her to declare how the thing had hapned. But what could the Mother do? It would have been in vain for her to have undertaken to trouble the Nun upon this account, because in so doing, besides the loss of her Daughter's Honour, she might very well have lost her own Life into the bargain; for the Nuns are no less able and expert in bringing about their revenge, than in managing a Love-intrigue. The most part of the violent Deaths that happen in *Italy*, are carried on by their means, and therefore 'tis that I have said, that they have a devilish spirit. Those that have any Enemies in *Italy*, are very cautious of drinking any Liquors of their Preparing, or of their Sweet-Meats, or Pastry Work. There are too many funest Examples to this purpose.

There is to be seen in the Mad-house at *Milan* a poor Gentleman, whom they make to pass for a Fool or Madman, tho' indeed he be not so. The thing was brought about by the Stratagem of a Nun; the account was given me of it, is as follows. This Gentleman had a younger Brother, who was desirous to make himself Master of his Estate; in order whereunto he took occasion to get his Brother along with him to Visit the Nuns, who bestow'd a Collation upon them, and the Elder Brother having drunk a Dose, fell down to the Ground, as if he had been quite Dead. However the Poison seems, had not been so well prepared, but that he came to himself again. The Nuns in the meantime being extreamly concern'd that their design had not succeeded, Published that he was a Fool, and that they had seen him carry himself like a Changeling in the Parlour: Whereupon his Brother caused him to be Seized, and to be carried to the

Mad-house. It is a place from whence no Body is ever suffer'd to come forth, and where all the actions and words of those, whom they have once thrust in there, be they never so rational and compos'd, are interpreted and wrested to Folly. It was to special purpose for him to say there that the Nuns had poisoned him, when they made that a strong argument to prove him a Fool, for entertaining such thoughts of them. And by this means his younger Brother is at present still in full Possession of his Estate. This was the account they gave me of this Story.

That which makes the Nuns so bold and daring in these sort of Enterprises, is, because the Civil Magistrate cannot take cognisance of any thing they do, and their Superiors that Govern them, receive too many good Treats from them, ever to use them roughly. Besides, the most Rigorous Sentence that can be Pronounced against them, is to Condemn them to be shut up in the inmost part of their Monastery, and to Fast so many days a Week, with Bread and Water. They themselves do execute the Sentence, for no Body hath the power to enter into their Convents to force them to it; so that we must not imagine them to be such Fools, as to be over-cruel to one another. And if an Abbess or Superiour, should attempt to have the Sentence executed according to the Rigor of it, they would get the whole Body of Nuns about their Ears. So that by this means, they are secur'd from the fear of ever dying an infamous Death; yea, or so much as to suffer any thing considerable, whereas a poor Secular Female, being convinc'd of the like Crimes, would be drag'd to the Gallows, or Burnt alive. Nay, there are some who excuse them of all these Enormities, upon the account of their being Recluses; for why do the Seculars, say they, go to them?

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We must not come near the Beast, if we have no mind to be bit by it. And they, on the other hand, conceive they may justly deceive the World, because they have once for good and all deceived them, and made them lose their Liberties, by forcing them to become Nuns.

The R. Catholicks may well expect that these monstrous Vocations, will one Day produce nothing but Monsters. 'Tis too great a Violence done to the natural Right, which every one hath to his Liberty, to pretend to force people to a Condition, which they can never after change: But it is still a greater Tyranny to handle those as the most infamous Criminals, who made the least attempt for to recover it. The following History which is a very true one and happened at *Milan* about four years ago whilst I was there, is a most sensible proof thereof. A *Dominican* Nun of the Number of those whom their Parents force to shut up in a Cloister, having made serious Reflections upon her engagement, found that her Parents in order to deceive her the better, had falsified the Date of the *Ex-trait*, which they had taken out of the Register of her *Baptism*, and had made her a year older than indeed she was, to engage her the sooner in a Monastick Life. For it is to be noted, that the Canons declare all those Professions to be Null and Void, which are made before a certain Age, there prescribed, tho' there be but one day wanting; and our Religious was not ignorant of it. She therefore resolved to quit herself of her Profession, as being null and invalid. The Abbess of the Convent gave advice thereof to her Parents, who immediately repaired to the Monastery, and having given a considerable Sum of Money to the Abbess,

they desired her to joyn with them, to hinder her coming out from thence. The shortest and surest way was to make her pass for a Fool. Accordingly the Abbess and some of her Confidants Publish'd that her Brains were crackt; but because she was not so Craz'd, but that she could upon occasion, give good Reasons of what she said, she was forbid the Parlour, and never suffer'd to come to the *Grates*. Thus this poor *Creature* was forc'd to live in this desolate manner for some years, without being able to come to the Speech of any Body. In the mean time, having dextrously manag'd the Spirit of a Convert Sister, she took upon her to deliver a *Letter* to the Cardinal Archbishop, to whom only it belongs to take Cognisance of the Affairs of Nuns in extraordinary Cases. She most humbly represented to him, in her *Letter*, the reasons she had to *reclaim* or *retract* her Profession, and the great *Cruelties* which the Abbess, at the *Instigation* of her *Parents*, had exercised against her, since they had discovered her *Intent*. The Cardinal far from being touch'd by the Justice of these Remonstrances, suppos'd that by granting her Request, he would give an occasion to the rest of the Nuns, to follow her steps, and make them desirous to examine the day and hour of their Professions: Wherefore he immediately sent his Orders to the Abbess, to shut her up more closely than before; conformable to which Order, she was shut up in the inward Prison of the Monastery, where she continued five years, with the allowance only of a little Bread and Water for her Nourishment, and being cruelly Whipt thrice a Week. The Nuns, as I have said before, exercise a very sweet and mild Justice one towards another; but if there be any found amongst them who have a mind to quit the *Convent*, to these they

They are inexorably *Pitiless* and *Cruel*. They fear
 lest being got out from amongst them, they might
 divulge the infamous Wickedness they commit;
 and as an honest Man told me, they are of the hu-
 mour of the Devils, who wish Men would Damn
 themselves, to have the more Company in Hell.
Solatium miserorum est habere Pares: 'Tis a comfort to
miserable Persons that they are not alone. Our poor
 Prisoner in this her extream Misery, found none
 but this same Converse-Sister, who had deliver'd
 her Letter to the Cardinal, that had any pity
 for her, who took upon her, to deliver another
 Letter for her, which she had addrest to an *Honest*
Gentleman, in whom she had a great deal of
 Confidence; who accordingly resolv'd with one
 of his Friends, to do his utmost endeavour to set
 her at Liberty. He, by means of the Converse
 Sister, furnisht her with Instruments to break her
 Prisons; and on a certain Night, according to the
 Measures they had before taken, they drew her
 with Cords over the Wall, and being entred in-
 to the Coach, that stood ready for her, she de-
 sired the Gentlemen to carry her to *Genoa*. The
 Nuns in the mean time, took so charitable a care
 of this poor Creature, that a day and almost two
 Nights past, before ever they perceived that she
 had made her escape; she was already arrived
 at *Genoa*, before the Report of it came to *Milan*.
 The Nun being got to *Genoa*, about Eleven a
 Clock at Night, made the Gates to be open'd to
 her, and having taken up her Lodging in the best
 Inn, she presently sent to acquaint one of the
 Principal Magistrates of the City, that she desir'd
 some Body might immediately be sent to take the
 care of her, and to discharge the two Gentlemen,
 that had brought her thither, that all might be sa-
 tisfied of their Honesty and good intent in this Un-
 dertaking;

dertaking ; and that they had endeavour'd to Steal her away upon any motive of Licentiousness. This Sage and prudent behaviour of hers, which did not at all bespeak her a Fool, as her Enemies misrepresented her, was well approv'd of by the Magistrates of *Genoa*. They receiv'd her with extraordinary kindness, and promis'd to afford her their utmost Assistance. They appointed Commissaries to receive the Reasons of her leaving the Monastery ; and having found them good and just, they writ to the Court of *Rome*, to inform his Holiness what had past, and to receive his Orders about it. It was in the Papacy of *Innocent XI* who was a great Enemy to all those, who deserted their *Convents* ; for they say of him, that he sent to the Gallies every one of the Monks, who after having quitted their Monasteries, humbly address themselves to him for Relief, without hearing any of their Reasons. Conformable to this Humor of his, he order'd the Magistrates of *Genoa*, not to meddle any more in that matter ; and immediately to send back the Nun to her lawful Superiour, the Cardinal Archbishop of *Milan*, who would take care to do her Justice.

This Order was very cruel ; For this Cardinal being accused by the Nun, for having been so far from hearing her Remonstrance, when she had recourse to him, that he caused her to be Imprisoned and Abused, was become her most dangerous Adversary. This made these Gentlemen, to write a second time to the Pope, to represent to him these Inconveniences, and to discharge their Consciences. But *Innocent* the XIth was too firm in whatsoever he had once resolved on, (and it may be this was the only Fault he had) and redoubled his former Orders, with greater Expressness than before, threatening them (in case of delay

with Excommunication. Thus, these Gentlemen, who were unwilling to involve themselves in Trouble for the sake of a Nun, sent her back three Months after, with a good Guard, to Milan. Every one pitied her condition, and believed the Archbishop would receive Orders from Rome, for to hear her Case. But in the mean time, she was sent back to her Convent, and the Nuns shut her up in her Dungeon; and three or four Months after she was never heard of more. *English* Women have great reason to bless G O D, that such Barbarous Tyranny is at last abolish'd in *England*; for they may be sure, that if ever *Popery* should set her Foot in *England* again, they would not fail to build Prisons for them every where (I mean Monasteries,) where, in spight of their Teeth, they would be made to renounce the World. It being therefore a thing in a manner impossible, for a Nun ever to get out of a Monastery, it is much better for them never to think of it.

Now forasmuch as the Profession of renouncing the World, does not make any really dye to it; so they seem, on the contrary, to have taken the resolution of cleaving to it more than ever, and to follow the Maxims of it, as far as is possible for them to do, and more than, it may be, they ever would have done, had they staid in it. Their Habit ought to be very plain, without Pride or Affectation; but we find that they have been very ingenious in reducing them to another pass. Only setting Silk aside, which they may not wear, they use the finest and most curious Woollen Stuffs they can meet with; and every thing about them is so neatly made, and to that degree of Curiosity and Exactness, that there is no uneven Fold or Stich to be found in them; and certainly, there be a great many to whom a Religious

Habit is much more advantagious, than a Secular, as making them to appear more comely and handsom. Some of 'em let their Hair grow on the fore-part of their Heads, and take great care in frizzling of it. They wear also *Laced Head-dresses* under their Veils, as likewise *Neck-Laces*, *Bracelets*, and *Pendants* in their Ears; and in a word, the most of them Paint themselves to excess.

I went once to ask leave to speak with a Nun of the Monastery of *S. Thomas* at *Vicenza*. She made me stay for an Hour and an half in the Parlour, and came at last so Curl'd and Painted that she e'en frightened me. She excus'd her self, for having made me stay so long, because forsooth, she durst not present her self before me disorderly. This Nun gave me a plain and downright description of all that past in her Monastery; the Antipathies, the *Jealousies*, the *Amorous Intrigues*, and the *Parties* that reign'd amongst them. They were at that time in a great Division amongst themselves; some being of the Emperor's Faction, others of the *French King's*. They who were of the Emperor's Side, could not endure to hear the others speak well of his Enemy. There hapned one day (as she told me) a very furious Battle amongst them, upon this account.

A Nun at Dinner-time drunk a Health to the *French King*: The *Imperialists* not being able to brook it, they came to Words, and from Words to Blows. They flung the Dishes and Plates, and whatsoever came next to hand, at one another's Heads; she shewed me her Veil, which was yet all stained with a Sawce out of a Dish they had flung at her. This vexed her more than all the rest; for the *Italian Women*, but more especially the

Third Days Journey.

131

the Nuns, are exceeding neat and cleanly : She endeavour'd her Revenge in flinging a Chafing-dish full of hot Coals in the Face of the Party that had thus Affronted her. And she continued to demand of me, whether there might not be means found to signifie her Bravery to the *French King*, and that she doubted not, but that if he were informed of the Zeal she had for his Glory, he would send for her to *Paris*, and make her an Abbess there. These poor Maidens are very apt to intoxicate themselves with a thousand such like Fancies. When they are weary of Quarrelling and beating one another, then they betake themselves to Jestings and Fooling, and compose Comedies and Farces to make one another Laugh.

The Reverend Dr. *Burnet*, now Lord Bishop of *Salisbury*, did not exaggerate the matter, when he saith, That *He had seen some of them that were not over-modest*. They make no difficulty of representing in their Plays, *Venus's* and *Lucretia's* wholly to the Life ; they Sing profane Songs, and altogether unworthy and unbecoming Persons consecrated to God ; they act Dances and Postures that are extream Lascivious, and all that they speak in them, is commonly conceiv'd in Terms admitting a double signification, whereof one sense is always either impious or wanton. They commonly have very excellent Voices, and understand Musick perfectly well ; but if there be any impure or lascivious Air, that is that which pleaseth them best, and which they make choice of, to entertain the Company with. That which is the most enormous thing of all, is, that not only in these their Comedies, but also (O unheard of Profanation !) in their Divine Offices for Sundays and Festivals, they intermix these filthy Songs, which they blasphemously pretend to be made in imitation of
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the Song of Solomon. All the Debauched Youth of the City, about this time, flock'd to the Church of the *Celestines* at Milan, where these Nuns equally tickled their Ears and Fancies by the sweetness and lasciviousness of their Songs. The Scandal grew at last to that Excess, that the Cardinal sent his Orders to have their Church shut up, and absolutely forbid them to sing Musick any more.

'Tis the Custom in the World, for Men to Court Women; but in *these Religious Orders*, on the contrary, the Nuns Court the Men; they write *Amorous Notes* to them; they send, to entreat them to come and see them; and there are few Nuns, who have not two or three, to whom they are more particularly linked in Affection; and they are so well skill'd in disposing their Times, that they never meet together in the Parlour. They are very Jealous of them, and should they once understand, that any one of their Lovers had discours'd with any other Nun, besides *themselves*, they would *immediately* quit them, and would find a time to be revenged on them. I take them to be very unhappy in this, That they desire so strongly, what is so difficult for them to enjoy. Some amongst them do so far enflame their *Imaginations* about their *Amours*, that they run Distracted; and others are so immoveably determin'd to what they long for, that they actually apply themselves to the *inventing* of Means, that may bring them to the possession of what they desire: Of these, some give themselves to the Devil; and to this purpose they tell a Story, That upon a time, a Nun being resolved to give her self to the Devil, He plainly told her, *He would not have her, because she was more Devil than himself.* 'Tis for this Reason that we are told so many Stories of Nuns, that are Possessed. Others endeavour for Money to corrupt

the Turn-Keys and Maid-Servants, that have the Care of the Outward-Gates, to admit their Gallants at Night by the Tower. Some have pluck'd away whole Grates from the Parlours; others have broke through the Walls, or have made Passages underground; and it happens frequently enough, that by their Cunning, they get the Keys of the Great Gate of the Monastery from under the Lady Abbess's Pillow; or that they are so happy to meet with one-Key or other, that can unlock it. There is also another Little Gate in the Vestries, by which the Priests enter, to go and carry the Holy Sacrament and Extream Unction to those that are Sick, and by which they convey the Ornaments of the Altar: Now, to get the possession of this Door, they need only to gain her who is over the Vestry. But the most sure way to obtain their desires, is, when a whole Community of Females agree together, to take their Pleasures. Of this there hapned a most infamous Instance, about seven or eight Years since, amongst the Nuns of *Bresse*, which made a great deal of Noise in *Italy*.

These Religious finding themselves quite weary of keeping their Vow of *Chastity*, agreed amongst themselves to admit their Lovers into the Monastery, and having all bound themselves in an Oath of Secrecy, they wrought hard, to make a Passage Underground, under the Walls of their Enclosure, and which was to the end in the House of a young Gentleman, who was one of the Plor. Their Undertaking had so good success, that the Nuns enjoyed the Gallants as often as they pleased. In the mean time, there was observed a great change in these Recluses; they became more modest in the Parlour, and more assiduous in the Quire, than ever they had been before. Their Confessor, who was a very Aged Man, being incapable of taking part
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in their Amours, was not thought fit to be admitted to the *Secret*. They informed him in their Confessions and secret Conferences, that they felt from time to time such Ravishments and Internal Joys, as they could no way express; without telling him, whether they belong'd to the Soul or Body. And this good Man, who took all in the best sense, and who also attributed in part this their Conversion, to his own good Prayers for them, went to the Bishop of *Bresse*, and made his Report to him; telling him, That *his Nuns were all of them become Saints to that degree, as to suffer Exstasies and Ravishments*. The great Opinion the World had conceived of their Sanctity still increased more and more, when the greatest part of these Nuns undertook to observe a Six Months Retirement in the Inner part of their Monastery; making a Vow, That during all that time they would never come to the Grate: This was to hide their Big-bellies, and Child bearing.

In a word, they had many Children, and this infamous Commerce lasted many years. The World has been since astonished to consider, how it was possible to be concealed for so long a time, without making a Noise in the world; for there were above a Score of Youths that were of the Gang. However, as Wickedness always drags its own Chain, this also was discover'd at last by the Cook-maid. This Sister finding her self abandoned and neglected, because she was very Ugly; and moreover, finding her self overcharg'd with Work, by reason of the Cawdles and Broths, and a thousand other extraordinary things, which she was oblig'd to make for those that were in Child-Bed: Besides, whenever the young Gallants came at Night, they always brought some dainty Bit or other along with them, which she must Dress for the rest. One

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of the Nuns, on a time, having very indiscreetly jeared her for the bigness of her Nose, she was so extreemly nettled at it, that in Revenge, she by way of Raillery reproach'd her with her Big-Belly: From these stinging Jests, they proceeded to high Words, and in fine, the Cook-Maid was basely abus'd by them. The next Morning she sends a Letter to the Vicar-General of *Bresse*, wherein she informed him, That she had a Matter of great consequence to disclose to him, provided care were taken to secure her Life from the Revenge of the other Nuns. The Grand-Vicar was so possess'd with the high Esteem he had conceiv'd for these Recluses, who of late had undertaken the Reforming of themselves, with so much Edification, that having heard what the Cook-Maid had to say, he immediately called her a Visionary. But she persisting to maintain what she had discovered to him; and offering to make it appear, that three of the Nuns were actually with Child, and that two of them had been lately brought to Bed; the Grand-Vicar at last resolv'd to perform a Visitation of the Convent. Many of the Nuns perceiving, that there was something extraordinary in this Proceeding, endeavour'd to make escape out of the Monastery; but they were all stopt in their flight, and brought back to their Convent, where they found very pretty Children, Males and Females, in the Cells of these Nuns, who call'd them their Mothers.

The Bishop having been inform'd of it, drew up an Indictment, and sent it in all diligence to the Tribunal of *Venice*, which is established to take cognizance of Matters relating to Nuns; (for *Bresse* is a *Venetian* City, depending upon the Republick both in Temporals and Spirituals.) This Tribunal is very severe, and never fails of punishing things with extreamest rigour. In the mean time
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all the Young Men, who knew themselves guilty, had time to save themselves, some in *Switzerland*, others in *Germany*, as having by good luck nothing but the *Alpes* to pass. Some days after, a Sentence was pronounc'd and publish'd against them, as severe as ever had been seen. Their Goods were confiscated, their Houses razed to the ground, and their Heads set at a price. I was troubled to find amongst this number one of my Scholars, the Son of a Procurator of *S. Mark*; but some time after, I had the satisfaction to understand, That he was come freely of his own accord, to put himself in Prison, in order to his Justification; which he did to so good purpose, that he was acquitted.

There were many Persons in *Italy*, especially amongst the Priests and Nuns, who condemned this so severe and so publick Proceeding of the Republick, which had made the matter to be much more Nois'd abroad, than otherwise it would have been. They said, it would have been much better to have suppress'd it wholly, as they do at *Rome*, and in all the other Governments of *Italy*; because the Hereticks on the other side of the Hills, and more especially *Geneva*, are never wanting, when such Matters as these happen, to make the best Advantage of it, or, to make use of their Phrase, to *Butter their Cabbage with it*. As for the Nuns, they contented themselves with setting a strict Guard upon them for some time, and with stopping up the Conveyance they had made under their Walls. For above a year together, the Gentlemen of *Bresse* durst not pass along the Streets, near to their Monastery, for fear of incurring a sinister Suspicion. See here the common End of the Amorous Intrigues of Nuns, and tho' indeed they do not always make so much Noise, it is because those who ought to

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take cognizance of them, pretend to have more Prudence than the Tribunal of *Venice* made use of on this occasion.

There be two sorts of Superiors of Nuns in *Italy*; for some of them are immediately subject to Bishops, and others to some Generals of Orders, of the same Rule that they profess. Those that are under the Conduct of Bishops are somewhat better Govern'd; but they who are under the inspection of Monks, do for the most, wholly give the Reins to their Passions, and lead a most infamous Life; tho' with less Noise. The Monks will scarcely ever suffer any Seculars to frequent the Grates of those whom they Govern, that they may keep the Affections of these Maidens entirely to themselves. If any disorder chance to happen, all is kept very secret, because this would turn as much to their dishonour, as to the disgrace of the Nuns. There are a Thousand Stories abroad in the World, of the Loves of Monks and Nuns, and I find no difficulty to give credit to them, since the Information I my self have had thereof, during my abode in *Italy*, from Persons, whom I can believe; but am resolv'd to pass them by in silence, for fear of offending Chast Ears.

'Tis a Prodigious thing to see how Nuns have multiply'd themselves in *Italy*, and the vast Number of Convents they have, as well in every City, as in the Country. There are almost as many different Orders of them, as there are of Monks. Amongst the rest, there are also She-Jesuits, which commonly are call'd *Ursulines*, who more particularly undertake to Instruct Young Girls. In *Italy* they are oblig'd to be Cloister'd, tho' in *Switzerland* and in *France*, they are not under that engagement. I was surpriz'd to see that the *Italians*, who are accus'd of being become so effeminate some Ages since,

fmce, have not yet introduc'd amongst them a pleasant Order of Nuns, which is extreamly multiply'd in *France*; I mean that of *Fontevrault*, which contains something so odd in its Institution, and in its Observances, that forasmuch as I do not believe I shall have any opportunity of entertaining you further about Nuns, I suppose you will not find it disagreeable, if I give you here a short Relation of them, if it were for nothing else but to represent to you, to what a height Folly and Delusion are mounted in the Church of *Rome*.

A Person whose Name was *Robert d' Arbrissel*, having been followed by a great number of Men and Women, in the Woods of *Fontevrault*, who had been perswaded by his Preachments to embrace a Monastick Life, he gave them the Habit, and placed them in several Cells in the Year 1100. And being of a very complaisant Humour for the Sex, he undertook to overthrow the Order of God, and of Nature, to oblige Women, by giving them the Superiority over Men. Some say he did this, because of the great Devotion he had to the Blessed Virgin, and more particularly to honour the Recommendation Jesus Christ made of *S. John the Evangelist* to his Mother, when he was upon the Cross, as may be seen in the XIX Chap. of the Gospel according to *S. John*, Vers. 26, and 27. *When Jesus therefore saw his Mother, and the Disciple standing by, whom he loved; he saith unto his Mother, Woman, behold thy Son. Then saith he to the Disciple, behold thy Mother. And from that Hour that Disciple took her to his own Home.* He pretended it might be gather'd from hence, that Women were to Command Men; at the least, he conceiv'd, that Men acquired a greater degree of Perfection, by submitting themselves to be obedient to them. Accordingly, he would have the

the Monks should oblige themselves by a Solemn Vow of Obedience to the Nuns, and make Profession between the Hands of the Lady Abbess. Pope *Paschal* confirm'd his Order, which since that time multiplied exceedingly, especially in *France*, where it had its first Rise. It hath been the wonder of these last Ages, why the Popes have suffer'd so long an Order, which may with good reason be lookt upon as the greatest Shame and Reproach of the Religious Orders of the Church of *Rome*. Endeavours have been made, to persuade some of the late Popes to suppress it; but the great Ladies that have been Abbesses thereof, Fifteen of them having been Princesses, and amongst them Five of the House of *Bourbon*, have had so much Power that by the interposition of the Authority Royal they have always hindred it. It is the Sister of *Madam de Montespan*, who at present is their Lady Abbess; she met with abundance of opposition at first, for these Nuns who were already accusom'd of a long time, to have none but Princesses for their Abbesses, would not accept of her; and that which made them the more to distaste her was, the motive for which this place was bestow'd on her; however the absolute Will of the King, has in fine prov'd instead of a Principality to her. I am in a Condition to acquaint you with some Specialties, concerning the present Condition and Spirit of this *Linsey-Woolsey* Order; for having had two Uncles that were Monks, and an Aunt that was a Nun of that Community, whom I often went to Visit; I came by this means to be very particularly informed about them.

In the first place to give you some Description of the Abby of *Fontevault*. It is Situated three Leagues from *Saumur* in *France*, upon the Confines of *Touraine*. It was formerly a dismal Place, full of

of Woods and Thickets; but at present it is very pleasant, as being extreamly well cultivated and improv'd, and enjoys a very good Air. There are Five Monasteries, whereof Three are of Nuns and Two of Monks, without counting the Palace of the Lady Abbess, which is a Stately Building. The first of these Monasteries of Nuns, is call'd the *Great Montier*, or the greater Monastery; and in this all the Nuns of the Quire, that have a good Voice, and are in Health, are Lodged. The Offices are very regularly Sung here at all Hours, and the Church is a curious fair Building, to Perfection, Spacious and Sumptuous. There are about a hundred and fifty Nuns profess'd in it, who continue there till they grow Old or Weak and Infirm, for then they are discharg'd of their Observance, and from their Service of the Quire, and are remov'd to the *Monastery of S. Magdalen*, which is destinat'd only for those Nuns, that are Old or Distemper'd. They have no other Obligation upon them, but to hear one low Mass every day. Their Church also is a very fair one, and they have very curious Gardens. The Third Monastery of these Religious Maids, is call'd the Novitiat, where they have their Boarders and Novices. Here they are taught whatsoever they have a desire to, *viz.* to Work, to Sing by Notes, to Dance, to Play upon Instruments, &c. The Fourth Monastery, which is for the Men, is that of *S. John the Evangelist*, which contains about Four-score or a Hundred Monks, taking in the Novices. Their Buildings and Cloisters are very Fair, but more especially their Library, and their Refectory. The Fifth Monastery is that which is call'd the *Secretenerie*, and contains the Brothers Converses, which are about Sixty in Number. They are appointed for the Service of

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the Fathers, when they are sent to be Directors to other Religious Houses of the same Order. All these Five Monasteries are extreamly well Built, have large Gardens, and their particular Enclosures ; but besides those, there is one great Enclosure, which contains them all, and makes a kind of City, Peopl'd with Monks and Nuns. Without the grand Enclosure is the Town of *Fontevault*, Inhabited by all sorts of Trades and Handicraftsmen, who gain their Livelyhood by Working for the Abby, and for the Strangers that come thither from all Parts, either out of Curiosity, or to Visit some of their Kindred. This Order contains about Threescore Abbies of Nuns, who all own that of *Fontevault* for their Mother, and depend on it. The Abbess is General of the Order ; 'tis she that performs the Visitation of the Monasteries, sends them Directors and Confessors, and re-calls them at her Pleasure.

The first time that ever I came to *Fontevault*, I was between Fifteen and Sixteen years of Age, and it was at the Sollicitation of my Aunt, who was a Nun there, and Mistress of the Novices, that I went thither. Her design was to persuade me to become a Monk of that Order, where she had already gain'd abundance of Credit. I found also my two Uncles there, who were of very different Sentiments and Inclinations ; for the one of them, who was very well pleas'd with his State of Obedience, endeavour'd, all he could to draw me into it ; but the other, who had a more noble Soul, talk'd to me of nothing else, but of the baseness and degeneracy of Spirit there was, in making ones self a Slave to Women. It is sometimes permitted in the Church of *Rome*, to remove from one Order to another, provided it be from one of greater Liberty to a stricter.

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Accordingly my Uncle had done his utmost endeavour, to quit the Order of *Fontevault*, and to betake himself to that of the Reformed *Benedictines* of the Congregation of *S. Maur*. But *Madam de Bourbon*, the last Princess of the Blood-Royal they have had for their Lady Abbess, perceiving that the best Subjects of her Order abandoned it at last, by the natural shame and regret they had to obey Women, by this means took a course to shut this Back-Door. She had so much Power, and so many Friends in the Court of *Rome*, and she knew so well to represent it, that this Change would not be allowed of in Conscience; forasmuch as her Order tho' otherwise very mild and slack, ought indeed (by reason of the blind Obedience which it renders to the Inferiour Sex) to be accounted the most mortifying and abasing of all others, that are approved by the Church of *Rome*, and that consequently, according to the Canons it could not be left, to go to another; That at last she obtain'd a Bull from *Rome*, which declar'd, *That after Profession, none ever after should be able to quit the Order, to enter into another*. But whether it were her Rank and her Friends, or the strength of her Arguments that prevail'd in this case, I will not determine. But by this means all my Uncles designs were overthrown, and he was forc'd by the Tenor of this Bull, to continue in his first Calling, tho' sore against his Will. He therefore did his utmost endeavour to deter me, from Entering my self a Religious there: And tho' I was but a Boy then, I remember very well, that nothing was more intolerable, than the Pride of these Nuns, who (to exercise the Power they had of Commanding) made them do all manner of Indignities, Follies, and infamous Services, even to that degree, as to make them undress themselves Stark-naked before them in their Parlours, to receive Discipline. The

The *Jesuits*, who are the subtil Foxes, that creep in every where, where they have the prospect of Profit and Advantage, had so far insinuated themselves into the Spirit of *Madam de Bourbon*, that she chose them for her Confessors, and sent for two of them to be always about her, as her Directors. This was the greatest Affront that possibly she could have put upon her own Monks, as if none amongst them all had been able, or worthy to be her Spiritual Father. In imitation of their Lady Abbess, the other Nuns would needs have *Jesuits* for their Confessors too; so that by this means, these Fathers became very powerful at *Fontevault*; and to the end they might be the more respected, they had the Address to persuade the Abbess, to command her Monks to obey them, and that the Obedience rendred to them, should be look'd upon as paid to her self. If there were a Petition to be presented, an Office to be bestowed, and in a word, any Favour to be demanded, all was to pass through the *Jesuits* Hands. The Lady Abbess Sign'd nothing, but what her Father Director had first approv'd of. It was they that had all the good and dainty Bits, and who devour'd all their Sweetmeats and Confects. This, you must think, was a very sensible Displeasure to these Monks, who thereupon began to grow very lean. But by good hap for them, tho' most unhappily for the *Jesuits*, the Lady Abbess died; and they had no sooner closed her Eyes, but the *Monks*, in revenge of their Sufferings and Disgraces, as one Man, fell upon the *Jesuits*, and after having Lasht them very bountifully, turn'd them shamefully out of the Monastery. The Nuns might Cry their Hearts out from their Parlours, commanding them to Treat the Gentlemen civilly, and not to hurt them; the Monks were resolv'd not to hear them, since the Authority
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of the Abbess was no longer there to restrain them.

My Uncle gave me a full Account of all the Particulars of it: But my other Uncle, on the contrary, did his utmost endeavour to persuade me, to make one of them. He told me, That their Obedience was not at all difficult to be observ'd; that the Abbess and the Nuns commanded them nothing, but such things as were sweet and easie, and that there was nothing of Rigour in all their Observance; that they were not oblig'd to Rise at Night; and kept no other Fasts, save those of the Church; and that after they had finished their Studies, they were all advanc'd to be the Directors and Confessors of the Nuns of their Order, and that then they were perfectly happy.

My Aunt, after this, sent for me into the Parlour; where, after that she had made me take part of a Collation, she told me a thousand pretty things, to engage me to be one of them. I took occasion to object to her what her Elder Brother had told me, about their giving Discipline to Men: She desired me, by no means to give ear to him, as being a discontented Person, and enrag'd, because he could not effect his Designs: Yet she could not deny that such things pass amongst them, but that it was only upon young Novices and those that were newly profess, until they had accomplish'd their Studies; that is to say, till the Age of 25 Years. And forasmuch as these were the very Stages, that I was to pass through, in case I resolved to stay with them, she told me, to soften the matter, and the better to prepare me for it, That it was not so harsh a thing, as probably I might imagin; that all the Nuns of *Fontevault* were Ladies of Quality, and that it was greater Disgrace, to receive Discipline from the hands of a Monk, who often is no better than

Third Days Journey.

145

the Son of a Porter, or Cbler, than from them; and besides, that this never hapned, but upon very extraordinary Occasions, to try their Obedience. In a word, she told me, That all this was accounted as nothing amongst them, as being accustomed to such matters. However, all these Reasons were not capable of satisfying me, and I was oblig'd to cut short, and tell her, That I felt no Call to the Religious State, of what Order soever it might be; and if it should please God to give me one hereafter, he was to be Master, and that then I would apply my self, with all my power to follow it: And so desired her, to talk to me no more about it.

I staid about Three Weeks with my Uncles in the Monastery of S. John's, and I ate always at the Prior's Table in the Hall, where they entertain their Strangers. A young Gentleman, who came thither the same Day as I did, only Supr there the Evening after our Arrival; after which time, because he was come with the design of Entring himself into their Order, they made him Eat in the common Refectory, together with the other Novices and Monks; and Eight days after, they gave him the Habit. The Master of the Novice being come one Day to the Table for Strangers, where I was, the Prior asked him, How the young Novice behaved himself; who answered him, That he did Wonders, and gave the marks of an extraordinary Fervor. Amongst other things, I remember he said, *That He alone had almost swept the whole Dormitory that Morning, and that the Nuns had already once called him into the Parlour, from whence he return'd more joyful than he went thither.* The Monks that were there Smil'd upon one another, and conceiv'd good hopes, that he would persevere, seeing he had made so good a beginning, and so well taken his first Trial.

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I had a great desire to go and see the Monks Dine in the Common Refectory: but they told me I must stay till next *Sunday*, for that it was not permitted to be there any other Day of the Week, because of the Trials they made of the Novices. My Uncle informed me what these Trials were, viz. to make some of them to carry a piece of Wood, or Gag in their Mouths; others were commanded, to go and kiss the Monks Shoes; others to continue upon their Knees, with their Arms across; others again, to eat their Meals on the Ground, without either Table-Cloth or Napkin, and an hundred other such like Fooleries. The highest Trial of all, is the Discipline, and they observe a Nasty manner in the giving of it; for whereas in all other Religious Orders, they ordinarily give it on their Shoulders, at *Fontevrauld* they always give it beneath. It was not long since, that two Novices went to complain to the Abbess, That the Prior handled them with too great Severity; but the Abbess having made them come into her Chamber, gave 'em as much more, to make 'em forbear their Complaints to another. 'Tis in these Fooleries they make Vertue to consist, and they never teach their Religious, what it is to be Veracious indeed, viz. to mortifie, as they ought, their Apperites, and to be meek and lowly of heart. This is that which makes these young Men when they are past their Novitiate, and have run through the Course of their Studies, to have their Passions as head-strong as ever, and to lead a scandalous Life with the Nuns, whose Directors they are.

These Nuns have a great deal more Liberty allow'd them, than those of other Orders; their Grates are very spacious, and are not double, as in *Italy*: They have the freedom to enter into their Outward Churches, and Outward Parlours

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which is not permitted to other Nuns, and with leave from the Abbess they may go abroad too. They will have all the Publick Exercises of Learning to be performed in their Presence, as all Latin Declamations and Disputations. They have to this purpose a very great Hall, which is call'd the *Disputation-Hall*, and is of a great length and breadth, having the Partition of a curious Iron-Grate in the midst of it, all Gilt, the one half being assign'd to the Nuns, and the other to the Fathers, who maintain the Dispute. There are a great many Nuns amongst them, who do very well understand Latin, yea, and Philosophy too. It seems that being to Command Men, they thought it fitting to take upon them this Manly quality.

In a Second Journey, which I took about Twelve years ago to *Fontevault*, I heard some Nuns Disputing very prettily upon some Metaphysical Points. They had conceiv'd a design of establishing the Study of the Liberal Arts amongst themselves; and indeed being the sole Mistresses there, they might do in it whatsoever they pleas'd. They said, *They would give the World a sensible demonstration, That it is a great piece of Injustice done to the Sex, not to suffer them to Study, only to keep them the more in Subjection and Error.* As for what concerns Piety and Devotion, these Nuns shew they have but little of it, their whole Conversation being extreamly Worldly and Lascivious, as well as their Dress and Habit. They are cloath'd in white, and wear a black Veil over it: When they appear in the Quire, they wear a great black Frock. The Monks wear a black Cassock, and a Hood, and when they go to Church they also put on a black Frock.

This is what I had to communicate to you con-

cerning this Religious Order, tho' not all that could say concerning them. It was to great purpose indeed, that *S. Paul* affirms Man to be the Head of the Woman, and that therefore she ought to be subject and obedient to him; seeing the Popes, who boast themselves to be many degrees above *S. Paul*, have decisively declared on this occasion that the Woman is the Head of the Man, and who upon this account is bound to yield Obedience to her. I remember to have read in an English Author, that formerly there were such like Abbies in *England*, where the Women usurped Authority over the Men. He mentions (amongst others) the Abby of *Rependune*, and that of *Streneshaleb*, where the Abbesses commanded the Monks and Nuns, that were in the same Monastery. But forasmuch as this Author doth affect throughout all his Discourse, to oppose himself to the *Benedictins*, who first brought the Monastick Life along with them into this Island, and that he racks his Brain to prove without any ground of Reason, That *Joseph of Arimathea* (he who Buried our Lord Jesus) came and Founded several Monasteries here, Thirty years after the Death of our Saviour, only to rob them of the glory, of having been the first Founders; there is reason also to reject what he saith concerning these Abbies, which he pretends to be much more Ancient, than the Arrival of *S. Austin* in *England*.

It cannot be denied, but that there were Communities of Religious Persons in the Primitive Church, seeing the Apostles themselves, for some time lived in Common, and the Believers of both Sexes at that time, in imitation of them, and by the necessity there was of their being Instructed in the Faith and Duties of Christianity; as likewise, that they might be in a better condition to provide for their

their Poor, lived Charitably together, and in the constant practice of all Religious Duties. Wherefore it may be, that in this sense, and after this manner, there may have been at the first Preaching of the Gospel in *England*, some of these kind of Communities, which were no more than the first Converts, who lived together for the better convenience of being Instructed, to the end they might be in a condition afterwards of Instructing others. I speak now according to the Opinion of those who will have it, that the Gospel was Preached in *England*, in the Apostles time, and by the Apostles themselves; for according to the Sentiment of others, who maintain, that *S. Austin* was the first that Preached the Gospel in *England*, it is not improbable, but that he Founded Monasteries here after the *Roman* manner, as being a Monk himself. But these *Romish* Monasteries, are very different from those Religious Communities of the Primitive Church, which were only Instituted for the Publick Good, whereas these seem only to eye a Particular Good, and to have abandoned all the Duties of Christian Charity towards their Neighbour, to live only to themselves, and are in fine become to that degree the Scandal of Christian ty, that they are even ashamed of their own Names. Let any Man go in *France*, and desire to speak with a Monk or Nun, or let him address a Letter to them with this Superscription, and they will find them more offended at it, than if one had called them Rogues and Queans: No, they will be called *Religious* forsooth.

There remains nothing for me at present, but to answer a certain Question, which might be put to me; *Whether I, who have made it my Business in my Italian Journeys, to discover and examine the Defects of those Females that live in Monasteries, and*

who have here given a very plain description of themselves, I say, I would by this seem to aver in Truth and Conscience, that generally all of them are in this state of Corruption, Malice, Sensuality, and Licentiousness, whereof I have spoken?

To which I Answer, That I have not yet made mention of another excess of Bigotry, Superstition, Illusion and Folly, which predominates in a great number of Convents of Nuns, and always in some one Nun or other, even in those Monasteries that are the most Corrupt and Licentious. Their Devotion consists, it may be, in Kneeling before some little Saint of Wood they have in some Corner of their Monastery, and to continue there in that posture two or three Hours together every day. Another undertakes to mumble over daily a dozen *Rosaries* for the Souls in Purgatory; and if any Sister come to speak with her during that time, she affects to turn a deaf Ear to her, for fear of interrupting her Prayers. Another will go to the Middle of the Choir, and there lie prostrate upon the Ground, for a long time together before the Holy Sacrament, beat her Breast, stretch forth her Arms cross-wise, push forth great Sighs, and stare with her Eyes, as if she were ravished and transported in an Exstasie. Others undertake to live on nothing but the Host, which they receive at the Communion, for two or three Days, during which time they abstain from all manner of Meat, and by this means reduce themselves to a pitiful condition. If any one demands of them, why they pretend to do so, they will tell you, *that is in hopes of becoming Saints*, and that this is their highest Ambition. These poor Nuns have their Brains fill'd with those miserable Legends of the Lives of Saints, wherewith their Ears ring continually, and where a great number of such like Actions

be related, for their most transcendent Vertues. and accordingly they believe, that by doing the same they shall become Saints likewise; and there is more of a Worldly Ambition in the same than is commonly thought of, to acquire Reputation in a Church, where after Death they place the Persons, that practise these kind of Follies, upon their Altars, in order to worship them.

It is not unlikely, but that a Nun may possibly fill her Head with such Imaginations as these; so to, after that I have been frequent and assiduous in these Actions, from whence the measures of Holiness and Saintship are commonly taken, when once I am dead, they will make me a Saintess, they'll cause a Head of Silver to be made, to which they will enshrine mine, they will enshrine my Body, every one will strive to get a little bit of my Skin, to dispose of it amongst their Relicks; the Sisters will carry me on their Shoulders in Procession, and come and kneel before my Relicks, to Pray to me, as we do to such and such a Saintess. O, the Glory and Honour there is in being a Saint! My greatest Ambition is to be one of them. Without doubt, there be many Nuns in Italy that give way to such Thoughts as these, and those who have not the Talent of the World, do incline to this Spiritual Ambition. They become insupportable in their Convents to their Sisters themselves, and one may easily perceive in all their Actions a most devilish Pride.

These are the other sort of Nuns I have taken notice of, and of whose Temper and Actions I have had occasion fully and perfectly to be inform'd. But yet I will not be so rigid, as to say that amongst so great a number of Nuns, there should not be sometime found some good Soul, who with a right

and sincere Heart goes purely and simply to God; tho' indeed never any one came to my knowledge for whom I could pass my word, as far as mortal Men, who do not see the bottom of the Heart, can do, for the Honesty of one another; but yet I am willing to believe, that there are some found amongst them that are Good indeed, and exempt from those great Weaknesses that are found in the two Extrems, in like manner as we find some white Crows here in *England*. But, and if there should be a greater number of these, yet would not this enervate my Conclusion, which is this, *That when a State or Condition hath been erected, in the hopes of attaining a greater Good; if afterwards it be found, that contrary to the good hope that has been conceived, it produceth a great Evil; tho' it may be true also, that it is not without good effect upon some, yet those who are in Power are obliged in Conscience to abrogate it; Which is that the Church of England hath done, in suppressing the Monasteries of Men and Women, wherewith the Country was so miserably pestered: For which GOD be praised.*



THE

Fourth Day's Journey.

WE departed from *Fondi* early in the Morning, with design to reach *Capua* that day. The Night before they had told us many Stories of *Banditi*, who not contenting themselves to Rob the Passengers they met with, most frequently took them Prisoners along with them, and Sold them to the *Turks* or the first Pirates they met with, for Slaves. These *Banditi* Swarm in the Kingdom of *Naples*; into which we were entered the day before; for *Fondi* is a Town belonging to that Kingdom. We were extremely frightened, after that we had Rode Three or Four Miles, to see Four Men coming strait towards us, cross a Field, as if they had a mind to intercept us. The only thing encouraged us was, that we saw no Arms about them: But we soon recovered of our Fears, when instead of advancing nearer to us, we saw them kneel down, crying aloud to us, that we would be pleased to give them our Blessing, for they had perceived by our Habit that we were Priests; we immediately dispatched them a great Sign of the Cross, whereupon they returned to their Labour. Being gone a little further, we saw many others come, who desired the same favour, Some of them approached nearer to us, and endeavoured to kiss our Boots, or touch our Habits with their

their Hands, and afterwards kissed the parts of their Hands wherewith they had touch'd them. We were not much in Love with these kind of Ceremonies, as having the *Banditi* always in our minds. However, we began at last to be accustomed to it, and admired the Superstition and simplicity of these poor People, whom their Priests have well nigh persuaded to adore them.

I have already in several Places made mention of the Superstition of the *Italians*; but there is none to be compared with that, which Reigns in the Parts, that are subject to the Dominion of *Spain*. And I suppose the reason why the Priests command more respect there is, because by their frequent Conversing with the *Spaniards*, they have accustomed themselves to an air of Gravity, that makes them very Venerable, and have taken to themselves Proud and Lofty Titles, affecting to be called Gentlemen and Knights of Jesus Christ, which probably may contribute much to impress this great respect upon the Spirits of common People.

Generally throughout all *Italy*, the Priests are Masters, and consequently are Feared, but (setting aside their Character, which they have a respect for,) not esteemed or respected. Yea, there are some Parts of *Italy*, where they have scarcely any respect shewed at all. The *Venetians* make a distinction between a Priest at the Altar, Arrayed in his Pontifical Habit, when he saith, or is about to say Mass; and a Priest in Worldly Commerce and Converse. Under the first Consideration, they bestow the same Adorations upon him, as upon Jesus Christ, whose Person, they say, he Represents; they approach them to touch and kiss their Habit, or their Footsteps, as they return from the Altar, and fall upon their Knees to receive their

Benediction

Benediction. But as soon as they have undrest themselves, and are come out of the Vestry, they do not so much as Salute them, or give them the least Preference. The most part of the Nobility of *Venice* have a Priest in their Houses, for their Chaplains, or to be the Governors of their Children; but they use them with the greatest Indignity, they make them to Dine with their Servants, and use them as such; for they Command them as the meanest Servant, and make them run up and down on Errands like Foot-Boys; with a Come hither Priest, Go thither Priest; indeed it is a very shame, to see how they talk to their Priests; and they have certainly more respect for their Gondoliers or Bargemen, than for them. When a Priest accompanies the Children, whose Governour he is, along the Streets, they will not suffer him to go besides with them, but will have them follow them, as their Lackey; and if the Children go to Visit some other Noble *Venetian*, they are called to come up, to the Dining-Room, and the poor Priest must stay below at the Gate with the Servants. And in truth, they make use of them purely for Foot-Boys; for if they had no Priests to accompany their Children, they would be obliged to keep Foot-Boys, or some Servants or other to do it, and yet they give them no Salary neither. 'Tis the Priest that costs them less than any other of their Domesticks, for he has never a Farthing of Wages. and for his Diet, he is fain to take it with the Servants, and Gondoliers, as was mentioned before. All the advantage he has, is this, that they give him leave every Morning, to go and say Mass in some Church or other, and the Money he gains thereby, is for himself, and serves to maintain him in Clothes. But as much as the Priests are kept under, and undervalued in outward Converse amongst

amongst the *Venetians*, so much are they Honour'd and Respected in the Kingdom of *Naples*; the Title of *Cavalier di Christo*, Knight of Christ, gives them entrance to, and acceptance with the best of Companies, and amongst the greatest Lords. Not only at the Altar, but wheresoever they meet them, they account it, not only Honourable, but Meritorious, to touch and kiss their Cassocks, as those poor Country-Men did, who quitted their Plows, and came a great way to kiss our Boots.

We came to *Mola*, which is a small Town upon the Sea Shoar, and from whence we may see *Gaeta*. I will not insist here to give you a Relation of *Cicero's* Gardens, of the *Via Appia*, or of those other Curiosities which we meet with in these Quarters, and whereof the World is sufficiently informed, by those many Books of Travels, that have handled them on purpose, and also because it conduceth nothing to my present Design. I shall only here present you with a pretty odd Spectacle which presented it self to our Eyes at *Mola*. We saw a *Spanish* Soldier, who had a great Purse in his Hand, and a Priest that followed him; they went from House to House, and from Shop to Shop. The Soldier accosted us in a manner, very Cavalier like, and which spoke him to be what he was. Gentlemen, said he, put some pieces of Money into my Purse, that this Knight of Christ here may say Mass. My Companion gave him somewhat a rude Answer. How so, said he, do I hinder him from saying Mass? It is not enough, reply'd the Soldier, that you do not hinder him, you must help and assist him; and taking him by his Cloak, he said, assure your self, that I will not let you go, till you have given me something; so that he was fain to put his Hand into his Pocket and content him. The Priest who

was likewise a *Spaniard*, kept himself always behind the Soldier, with his great Hat upon his Head, and all the Gravity of a Prelate, he neither looked upon, nor Saluted any one, but March'd alone, continually muttering in his Breviary: Which made my Companion, after that he had put some money into the Purse, to say, methinks he might at least thank those, that give something. But the Soldier answered for him; What? would you have him to take notice of Men, whilst he is speaking to God? The answer I confess was excellent for a Soldier: Tho' indeed it was but too evident, that it was nothing but Pride, which put this Priest upon saying his Office, after this manner publicly in the Streets, as if he could not have found any other place or time for the performance of that Duty. But I have observ'd, that the most part of the Clergy of *Rome*, seldom put themselves upon saying their Office, but when and where they may be seen. There are some of them, who make themselves insupportable, and who to exempt themselves from the Duties of Civil Society, betake themselves to their Breviary, when any one stands in need of them. One might well tell them, what an honest Man, who had business at *Rome*, spoke upon occasion of an Ecclesiastical Judge, before whom his Cause was to be Pleaded. Every time he went to speak with him, this Judge, who had already been Bribed by his Adverse Party, to avoid the Hearing of his Reasons, took upon him always to Read his Breviary, when ever he came to speak with him, and his Servants gave him no other answer, but this, that their Master was saying his Office: *Dice al suo Officio.*

At last this Honest Man being weary of hearing continually the same answer, told them: *Dice*

L' Officio ? quanto Sarebbe meglio che lo faceffe. Said his Office ? (quoth he) How much better would it be to do it ? In like manner this *Spanish* Priest would, as it seems to me, have done much better, either to have taken his time early in the Morning to have said his Breviary, or to have deferred it to some other time more convenient, that he might have been in a condition to have Thanked the Persons, that bestowed their Charity upon him.

They told us, That the Soldiers in those Parts did render this kind Office to all poor Stranger-Priests, who could not meet with any that would pay them for their Mass, to excuse them from the trouble of Begging themselves. As for the other Priests of the Country, they are sure to meet with their Pay in their Churches. These Soldiers sometime gather a great deal more, than is necessary for to say a Mass; but for all that, they very honestly give all to the poor Priests, for whom they have Collected it, without being willing to receive one *Färthing* of it for their Pains, notwithstanding that frequently they are a Company of miserable Wretches, that are ready to starve; in which case I have often admired their extraordinary Piety, in point-blank contradiction to the common Proverb; *Nulla Fides Pietasque viris qui castra sequuntur*. They ate the *Spanish* Soldiers who do this, and not the *Italian*, nor the Natives of the Kingdom of *Naples*.

After having refresh'd our selves at *Mola*, we went to *Caieta*, which lies on one side of it, and from thence on Foot, to take a view of the Rock, which they say was rent asunder at the Death of our Saviour, when the Rocks were cleft, and the Graves were opened. We ascended, winding round

round the Mountain, which is on the backside of Caieta; and indeed a part of the City is built upon the Side, of that height, where it forms a fair *Amphitheater*. They have taken care to make the Way, that leads up to the Cleft of the Rock, very easie; I can't well say, whether it was half a mile, or a quarter of a mile that we mounted; but we had no reason to repent of the Pains we had taken; for certainly it is one of the most Lovely Places, and greatest Curiosities that can be seen. This Rock forms a Cape, which runs out a great way into the Sea, and is split from the Top to the Bottom by the midst, and the two halves of the Rock are distant from each other the length of about a Perch, or a Perch and an half. Being on the Top, we see the Waves of the Sea that pass under the Rock, and beating against the Stones made a dreadful Noise. A great Stone being loosned from the upper part of the Rock, fell down with that exactness, that it stuck fast between the Cleft in the lowermost part of it, which is pretty near the Water; and it was found large enough and firmly fix'd to build a Chapel upon it. The Papists make a Miracle of this, and tell us, *That a Holy Hermit who dwelt upon this Mountain, and who almost continually meditated upon the Passion of our Saviour, near to the Cleft of the Rock, pray'd on a time very earnestly to God, That it would please him so to dispose of things, that a Chapel might be built in this place which had exprest some kind of Sensibility at the Sufferings of his Son, our Lord Jesus Christ; and at the same instant, by the Divine Power, this Stone was loosned from its place, and fell down and fixed its self in the place, where he had desired to have a Chapel.*

The Roman Catholicks have been so often convinced of Falseness, in regard of the Miracles they

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attribute to themselves, that we have reason to doubt of all those they have a mind to make us believe. This Stone, and this Chapel, in the condition they are at present, shews nothing that looks Miraculous; both the one and the other rest upon very good Foundations; and if a Miracle was wrought in loosning it from the rest of the Rock, and Placing it were it is, this is that which is in question; and as we cannot prove the contrary, so neither can they, what they assert. The *Matter* of certain *Truth* is only this, That there is a Chapel there, and a very fair descent leading to it. If Men feel Devotion, when they go down thither meditating on the *Passion* of our Saviour, as a certain Traveller in the Relation he has given us of his Travels, doth assure us, it is the Meditation it self that will afford and excite that at all times, and in all places, where it is done with a well-prepared Heart and Mind. The Chapel is spacious enough, and very neat, and there are Windows that look out on both sides, by which one may take a view of this great Cleft very exactly; and certainly, it is a Sight that frights Nature, especially when one looks down into the Sea. Whilst we were here we saw a Sea-Monster, which, as it were in a moment, plung'd it self again into the Sea, not giving me leave to view it so well, as to give you a description of it. The Popes have granted Indulgences to those who go and visit this Place; and at certain times of the year, more especially in *Lent*, they come in Pilgrimage thither from all Parts.

After that we had satisfied our Curiosity, we remounted again by the same Steps, and we went to see some Hermits, who abide upon the Mountain, and are Lodged very neatly. The Gentleman that Travell'd with me, having presented them with a
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Paper of *Bononia* Snuff-Tobacco, which, without doubt is one of the greatest Presents that can be made to *Italians*; they Invited us to stay and Dine with them, and seeing that they were well provided with Flesh and Fish, we accepted the *Invitation*. They told us, *That tho' they were poor, and lived only upon Alms, yet, blessed be God, they wanted nothing.* There was one of these Hermits that was a Priest, and who went every day to say Mass in the Miraculous Chapel. Those of them that are Priests, they call *Fathers*, and those that are not, *Brothers*. The Father Hermit kept Company with us, to entertain us with Discourse, whilst the Brothers gave Order about Dinner. He told us, *That he had not been an Hermit above Three years, and that he was a Secular Priest before he turn'd Hermit, his Predecessor died very Aged, and with an odour of Sanctity; but that about a year after his Death, they had found a great deal of Silver hid in an Old Pallet Bed; on which he lay, tho' it was not permitted to them to possess one Farthing, and that this had much lessened the Good Opinion they had conceived of him, neither was it known how possibly he could gather all that Money.* This Hermit entertain'd us with good and witty discourse, and had seen the World in his time. He had Travell'd in *France* and *Germany*, before he was an Hermit. He seem'd to be of a plain, open, and free Spirit, and quite different from the ordinary Temper of the Monks and *Frati* of *Italy*; whence the *Capuchins* also had taken occasion to Accuse him before the Bishop of *Caieta*, that he was not of an Hermetick Spirit, with intent of thrusting him out of that Place, and putting in themselves, but fail'd of their design. I formerly was not unacquainted of the *Capuchins*, being irreconcilable Enemies to the Hermits, because of the resemblance of their Habit; and of their same way of Subsistence, which is

Alms.

Alms; *Figulus odit Figulum*; Two of a Trade seldom love one another. But this Hermit, it seems, had kept his Station in spite of all their Efforts, and had so far gain'd the Spirit of the Poor by his Alms, of the Common People by his Familiarity, and that of the Great Ones by his unaffected Air, and pleasant Comportment, that they despair'd of ever gaining their End upon him. He told me, That they gave Meat every Day to above Forty poor People. I desired him to tell me, how it was possible for them to do so, since they lived upon nothing but Charity themselves? He reply'd, That they had much more bestowed upon them than they could spend; that every Morning they had two Asses sent to them loaden with Provisions, and that besides this, he went every Evening to demand a Charity at all the Gentlemens Houses where he was known; that when he came there, they led him into their Cellars where the best Wine was, and afterwards into their Buttery, saying to him, Hermit, if there be any thing here you like, pray take what pleaseth you best. Here it is (said he) that I and my Companion do fill our Knapacks. When we have a mind to have some Fish, we go in the Evening to the Haven where the Fisher-Boats come, and they give us abundantly, and that in which is very good, as you will find by what you shall have for your Dinner. But on the other hand also, these Persons some time or other return the Visit to us, and we entertain them with the Best that we have. We are not at all Covetous of that which cost us nothing; and indeed this is the way for us to have still more; for, by this means, these Persons do not know how to make us good Cheer enough when we come to them again. The Capuchins (said he) do not take this method; they are insatiable, and have a Temporal Father (as they call him) to whom they send the Surplus of their Alms, and who turns it into Money, to Buy for them whatsoever they

desire: They touch no Money, nor buy any thing; but he toucheth it, and buys it for them. If they give some bits of Bread to the Poor at their Gate, they are only some Scraps of the Brownest, which they could not sell. But as for us, we bestow upon them indifferently of all we have; this is that which hath procured us the Affection of the Poor, and to that degree, that they would certainly sacrifice their Lives for us, rather than to suffer the Hermitage to be taken out of our hands.

This good Hermit, after having discoursed thus a good while against the Capuchins, ordered Dinner to be brought up, which indeed was Order'd and Dress'd very handsomly, tho' in Wooden Dishes. My Companion would eat no Porridge, because they had no other but Wooden Spoons. This made the Hermits laugh heartily. They asked one another, where they might get a Silver Spoon for this Gentleman? This was a young Priest, who never had Travell'd, and who had always been brought up in his Father's House: But at last, seeing that the Pulse look'd very well, he ventured to taste of them, and finding them extreamly well dress'd and season'd, Well, (said he) I don't matter a Spoon now, I shall make a shift good enough, to eat them with my Fingers. The Hermits and Capuchins have the gift of Dressing Meat perfectly well, and it seems, as if they made it part of their Study: Neither would I have any one to take an estimate of their Mortification by their Wooden Spoons, but by that which is in them. The Father Hermit drank to us in most excellent Wine, tho' out of a Wooden Cup: And for his part, was not slack to encourage us to eat and drink by his good Example. I am no Hypocrite (said he) as many Hermits are. When one comes to Visit them, they will tell you, they have not eat of Four Days, and that they

they are yet Fasting : For my part, to tell you Truth, I eat but Four times a day, and do not think, that Holiness consists in not Eating, but in Eating well, (that is, with giving Thanks) except only on Fast-Days, enjoyed by the Holy Church.

I seeing that our Father Hermit was in a good humour, desired him to tell me his Opinion concerning the Miraculous Chapel. Alas, (said he) I was not there when the Miracle was done ; but if God was pleased to work one for the Founding of it, we have need he should work another now, for the preserving of it ; for ever and anon Stones fall down from the Rock, and much endamage the Roof of it ; so that all the Mony of the Pilgrims is scarcely sufficient to Repair it continually : But as for the Miracles which are wrought in the Chapel, tho' they say that a great many happen there every Day, we never saw so much as One only. Yea, what is more yet, about Thirty or Forty Miles from hence, you shall hear them talk of Miracles, which they say have been wrought here, that we our selves never heard of before. I suppose them to be some Beggars, who pass this way, and go afterwards into the Villages, and report there, that they have been miraculously healed of their Infirmities, to induce People to give more liberal Alms to them. This Hermit exprest a great Air of sincerity in all that he said ; which gave me indeed a great esteem for his Person ; for many others of his Coat, are so far from owning any such thing, that they would rather have been of the Humour to exaggerate all such Report, and been ready to invent a thousand Falsities to raise the Credit of the place of their Devotion. After Dinner the Hermit had no leisure to Discourse us any longer, by reason of the great Numbers of Poor, that waited at the Gate for his Charity. We therefore took our leaves of him, after that we had thanked him for his Civility

ility and his good Dinner, and so return'd to Cajeta.

Seeing that an occasion has been here presented me to speak of these Hermits, and that this hath brought to my remembrance many things I have observed in *Italy* concerning this kind of Life, as well as those that profess it; I shall continue to entertain you therewith some longer time. I was astonished to see that the Eremitick State, which formerly was so Flourishing in *Italy*, as may be seen, by so many ancient Foundations, and Places, which are still at this day call'd Hermitages, (tho' no Hermits live in them) are now fallen into so great Decadence, that scarcely are there some few of them to be found here and there. In *S. Bennet's* time, *Italy* was full of Hermitages, and he himself profess'd an Hermitick Life, before the Monastick. At that time there were Men of Learning and Piety, who retir'd into Hermitages, to have the better opportunity, by being separated from the World, of applying themselves, more entirely to Study and Contemplations; whereas the present Hermits are no other than miserable Wretches, of the Sink of the common People, who have neither Learning nor Parts, and whereof the greater part lead a very disorderly and scandalous Life. The reason whereof is, because the Monks, being in process of time become very Powerful, having possess'd themselves of all the best Hermitages, that were endow'd with standing Revenues, and made Priories of them, which they incorporated with their Abbeyes; and the Mendicant Orders gleaning after them, took Possession of well nigh all those which were near to Cities, or great Boroughs, and there built their Convents; So that there are none remaining now, but some in Solitary and far distant Places, and a very few, that are near to Cities.

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The Hermits that are the Inhabitants of these latter Hermitages, have enough to do, to defend themselves against the *Cupuchins* and other *Mendicants*, who endeavour to supplant, or at least to decry them, and bring them into Disrepute. Those who live in solitary and far distant Places are much suspected, because there have been frequently found amongst them some that were the greatest Villains imaginable, who Murther'd all those that came to Visit their Hermitages, and Robbed upon the High-way. This is the reason why Honest Men do not care to make their Retreat in any of those Places. Wherefore commonly they are none but poor Men, that make themselves Hermits, in hopes, that in favour of that Habit, they may find a Subsistence from the Liberality of some of the good Country Folks, if they can but once get the knack of dexterously Playing the Hypocrites.

I shall here relate to you a deceit that I my self discover'd, of two *French* Hermits, who lived on one of the Hermitages, which are on the Mountain call'd *S. Sylvester*, about a days Journey from *Rome*, but by another Name, *Mount Soracte*. I was gone from *Rome* with an intent to take a View of the Country, which they call *la Sabine*, which is not above three or four days Journey from thence, being Famous for having once been the abode of the ancient *Sabini*, who signaliz'd themselves by so many brave Exploits against the *Romans*. I took up my Lodging, the first Night, in a Village, which is near to *Mount S. Sylvester*, and the next Morning the curiosity took me to endeavour to get up to it. They told me, there was but one only Path-way to get up to it, which was on the other side of the Mountain, so that I had a great way to go about to get thither: Wherefore viewing well the

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Top of the Mountain, it appear'd to me, that I might very well save my self the trouble of going that great way about, in mounting by a certain passage, which seem'd to me as if it had been a trodden Path, and the Stones that were about it, appear'd to me like Steps, by which one might get up to the Top. Wherefore without any farther consideration, I put my self forward to make an assault upon this high Mountain. I scarcely was got up the one half of this way, but I found I was extreamly mistaken in my account, and that those Stones which had appear'd to me so little, and by which it seem'd I might easily gain the Top of the Mountain were indeed no other than great Rocks heap'd upon one another, which made the Top of the Mountain inaccessible. However, I continu'd still to ascend, rather for my Recreation, and to see how far I could get, than in any hopes of compassing my first design, the execution whereof did then seem to me impossible. I mounted, I clambred, I crept into the Clefts of the Rocks, and by the help of certain Roots of Trees, I rais'd my self up to some great Rocks, whence I perceiv'd that I was come near to the Top. This added new Spirits to me, and so much the more Courage, because I saw there would be more danger, in attempting to get down again, to the place from whence I was mounted, than to get up to the very Top. Accordingly I prosecuted my intent, and being come up higher, I was extreamly astonish'd, to find amongst the Stones, great Pieces of brown Bread, and in very great quantity, some of them being Mouldy and quite rotten, and others yet were fresh.

At last, after some new and last Efforts, which I would not now begin again, I found my self all on a sudden in a very fine Garden, which was Enclos'd

clos'd on all sides with very high Walls, except only
 on that side where it was thought inaccessible.
 This was the Garden belonging to one of the
 Hermitages; and I descry'd in it two Hermits, who
 were taking their Recreation in a Bower, shaded
 with pleasant Green Trees. These Hermits were
 sorely affrighted at me, and taking me for some
 Ghost, betook themselves to their Heels, and being
 got into their Hermitage, they Barricado'd it a-
 gainst me. I was quite spent with the extream
 pains I had taken, out of Breath, and in a great
 Sweat; so I went to rest my self in the Bower
 they had left, to see whether I could retrieve my
 Spirits again. I found here, the remains of a great
 Pasty, and of a large Bottle of Wine; and upon
 a Bench, on the other side of me a Fan and a
 Coiff. The Hermits at last being recover'd a little
 of their Fright, ventur'd again into the Garden,
 and came to accost me. They were astonish'd to
 hear, that I had made a shift to get up by the
 Rocks. I soon discover'd them to be French Men,
 and they told me, that it was about two years,
 since they had begun to live in that Hermitage: I
 spoke to them concerning the Pieces of brown
 Bread that I had found, and I took notice that
 this brought a fresh Colour into their Faces; and
 forasmuch as they perceiv'd that I had taken notice
 of the Gloves, Coif, and Fan, that were left in the
 Bower, one of them took the Word, and told me,
*Sir, as you are a French Man, we hope that you will
 have the goodness, not to do us any Prejudice. We
 will hide nothing from you, but sincerely Confess that it
 is we, that have thrown away these bits of Bread, in
 the place where you met with them; for we never had
 the design of being good Hermits; we have always
 been Soldiers by Profession, before that we took this Hi-
 bit upon us. It was a French Hermit, a great Run-*

of the Countries, and who made a shift to live very well in Italy, that persuaded us to do as much, and to follow the same Course, and procured the Habit of Hermits for us at Rome: and having some time after found this Hermitage Vacant, we retired thither, and we have lived here, as other Hermits do, on the Alms we beg in the Neighbouring Villages. We at first refused to change our brown Bread for other Necessaries, amongst the poor Peasants; but when this came to the knowledge of many Persons, it was a great prejudice to us, in our Quests, and they began to reproach us for dainty Persons, that could eat no Brown Bread; wherefore we now rather chuse to cast it to the Crows, than either to sell or give it away. And thus much for the Pieces of Bread you met with. But seeing you have cast your Eyes upon some Female Ornaments, that are left here with us, we shall tell you the Mystery of them also, in order to desire you to give us your Advice, in a business that extreemly perplexeth me and my Companion.

In the next Hermitage which is joynd to ours, there lives an Italian Hermit of a very bad Life, tho' he be not known for such. He hath debauched a Roman Gentlewoman, whom he has kept with him, for some Months; and seeing he had no prospect of keeping her with him long, but that we must discover, because we have some Windows that look out, towards his Hermitage, and that we go daily to Visit him, with a great deal of Freedom; he rather chose to Communicate it. He hath made a Hole in the Wall of our Garden, by which his Lady, in case of sudden Surprise, or of any one coming to Visit him, might retire her self into our Hermitage. For the rest, we have nothing but the sight of her; for he is so extreemly Jealous, that he keeps her all the day shut up in a Hole, that differs nothing from a Prison; and when at any time he brings her to take a Walk, he continues all the while with her. And

it seems she does not think much of it neither, for she loves him extreamly. 'Tis she that furnisheth all manner of expences; for she hath brought abundance of Gold and Silver along with her from Rome. And to speak the Truth, we have found our selves very well, since the Hermit has Discover'd all to us; for there is not a day passeth over our Heads, in which we do not receive some Present or other from them. He came and gave us a Visit this Morning, with his Lady, and they brought with them the Pasty and Bottle you have seen; it is not much above a quarter of an hour since they are gone, and it seems the Gentlewoman forgot to take her Fan and Gloves with her. It was great good luck for you Sir, that you did not come whilst he was here, for he would certainly have kill'd you, for fear of being Discover'd. He carries always a great Dagger under his Gown, to make use of it upon occasion: Neither would we advise you, to stay here any considerable time; for should he return hither, as sometimes he does, and as in all likelihood he will, to fetch the things his Lady has left behind her, you would be in great Danger. We only desire you would be pleas'd to assist us with your Council how we might best discover this, without doing our selves a Mischief. I told them that the most safe, and short way was to acquaint the Cardinal Vicar, and that they need not to trouble themselves any further: And that as for my part, I knew not, whether I should return to Rome or no. They told me that this Hermit was so cunning, that now for some time they had not durst so much as to take one step towards Rome, so narrowly did he watch them.

I had been told, that there was a very fair Abbey of Bernardines upon the same Mountain, and therefore I asked the Hermits, why they did not discover the matter to the Abbat; but they reply'd, that they knew they would not be welcom there with such a Story, because all the Monks there

a very dissolute Life, and had all of them their Mistresses, as well as the Hermit. Moreover they told me, that they suspected the Hermit to be a Sorcerer, which made them the more fearful, to make the least step towards the discovering of him. That they were of opinion also, that he had bewitch'd his Gentlewoman, because that tho' he had no considerable Qualities, and was besides very deform'd in Body, with a great slovenly Beard, a stinking Breath, and rotten Teeth, yet that she had always loved him Passionately, from the time that she had first receiv'd one of his Letters, wherein was enclosed a Piece of white-Wax, like unto an *Agnus Dei*. That they had also frequently had cause to admire his knowledge of many secret things, that had hapned at very far distant Places, all which gave them great suspicion, that he had to do with the Devil.

They were about to tell me more of him ; but the fear into which they had put me, lest this Venerable Hermit might return to give me a Visit, made me, after that in a few words I had exhorted them not to follow such wicked Examples, and to have the Fear of God before their Eyes, to take my leave of them, desiring them to shew me the way to the Abby of the Fathers, where I intended to go and say Mass, having made a Vow to do so, at the Altar of S. Sylvester, when in Clambring the Rocks, I found my self in great danger of my Life. This was also the reason why I refus'd to Eat or Drink with these Hermits, because no Man may say Mass except he be Fasting. So I went a little higher up the Mountain, by a very pleasant way, and I Arriv'd at the Abby, just at Dinner time. I had much ado to get the Church Door open'd for me, in order to acquit my self of my Vow. After I had said Mass, I desired them to let me see the Monastery ;

stery ; but they made difficulty also to grant me this Request ; because the Monks, according to the Custom of *Italy*, were almost all of them gone to take their rest. However at last one of the Monks, by order of the Prior, led me into a small Garden which he told me was the place, whither *S. Sylvester* retir'd himself, during the Persecution, which afflicted the Church in his time, and that there he wrought that great Miracle, whereof mention is made, in his Life time, *viz.* that some of the Emperour's Men being come to look for him, the Saint had a desire to entertain them ; but having nothing wherewith, he sent a Deacon that served him, to Sow some Carrots in the Garden ; and having about an Hour after ordered some of them to be taken up for Dinner, his Men went in a way of Mockery and Derision to him, but were extreemly surprized, when being come at the place where the Carrot Seed had been Sowed, they found very fair and large Carrots, that were Sown in that Garden, retain an extraordinary pleasant taste. Upon this telling of me so, I made bold, to pluck up one of them out of the Ground, and having scraped it with my Knife, I tasted of it, by way of Devotion ; but found it of a very flat taste ; I threw it away. Hold Sir, said the Religious, they are not to be Eaten so, they must be Boyled, and drest with good Oil, or good *Butter*, and good Spices. We have a Cook that knows how to drest them admirably well. You put so many good things to them, my good Father, said I, smiling, that at last you make them, if not miraculously, at least admirably good. This Religious, after having shewed me the Garden only, had the Civility, according to the Order he had received, to lead me to a Chamber where I was to Dine : They brought me a Dish with Fish, and another with some of those Holy Roots, which indeed were extreemly well drest.

After

Fourth Days Journey.

173

After Dinner I applyed my self to take a view of the Top of Mount *Soracte*, from whence certainly there is the best Prospect that can be, the whole Country about *Rome* lying open to it, together with that Proud City, in its whole extent. This Mountain stands single, and is not joyned to any other, having on all sides of it most rich and fertil Plains, that surround it, and being very high and steep on all sides with great white Rocks, one would take it at a distance, for some very high Steeple, having its Top in the Clouds; and more especially in the Winter time, when the Snow covers some little Shrubs of Trees, which have their Roots in the Rocks, whereof *Horace* makes mention in one of his Odes;

*Cernis ut altâ ster Nive candidum
Soracte*

I came down the Mountain by a much more pleasant and easie Way, than that by which I went up to it. In my way I met with the Old Hermit, of whom I made mention before, who return'd from saying Mass in a Village near the Mountain. He enquir'd of me, Whether I had been to Visit the Hermitages, or the Abby? I told him that I came from the Holy Places, which *S. Sylvester* had sanctified by his Retirement. God be praised for it, Sir, (saith he) it is very well done of you. This is the good Pattern which the other Hermits of this Mountain, and I my self, have propounded to our selves to imitate; and, to speak truth, he pours forth abundance of Graces upon those who are devoted to him, and put their Trust in him. It is now One and Twenty years, I have had the Honour of wearing the Sacred Habit you see upon me; and the further I proceed, the more pleasure and satisfaction do I find in the Ways of the Lord. To

hear him Talk, one would have taken him for another *S. Paul of Thebes*, who was the first Hermit. But for all his fine Talk, I took care to keep my self at a certain distance from him, that his great Dagger might not reach me, in case he had gon about to make use of it. But at last, he bid me Fare-well, wishing me a Thousand Blessings. He held a great *Bead-row*, or *Pater-noster* of Wood in his Hand, the Beads whereof were as big as a Nut, and he had a Cross fastned to his Girdle, with many great Medals, which made a great Noise as he went by, striking one against the other; he leaned upon his Staff, and in all points acted the Hypocrit to admiration.

The Eremitical Habit is of a brown Tawny Colour, consisting of a short Tunicle, reaching a little lower than the mid-Leg; they have a great Cowl upon their Head of a Pyramidal Figure, and a little Mantle about their Shoulders, not much unlike to that of the *Capuchins*. These kind of Antick Habits seem to have been contriv'd for no other end, but to make terrible impressions on the Senses, the better to dispose the Minds of Men to conceive a great esteem and veneration for those that wear them. He that should go about to vilifie or undervalue this external Garb in the presence of a Papist, had almost as good profane whatsoever is most Holy in his Religion; as if forsooth there could be no wicked Men in the garb of Satyrs. I met with my two *French Hermits* some time after at *Venice*; who told me, *They had accused the Old Hermit, but he having very dexterously slipt away his Lady, denied all, and made these Poor Men to pass for Slanderers; to that degree had he Charmed the People by his Hypocrisie. Whereupon they had been forced to quit their Hermitages, and were then going for Hungary, to take upon them the Habit of Soldiers,*

which

which (they said) was every whit as Holy, as that of a Hermit.

I have since this, in my Travels, seen many fair Hermitages, more particularly on the *Apennine*, which are those Mountains that divide all *Italy* in the length of it. I have had occasion to pass and repass them several times, in various parts of them, where are to be seen wonderful places in the Woods, and upon the very points of Rocks which they told me were Hermitages. But since the time I knew that the most of those that dwelt in them were only a Company of base Fellows, I took care not to Visit them. Many of these wretched Hermits have been publickly Executed from time to time, for committing the most enormous Crimes. There was one of them taken at *Venice*, who confessed at his Death, that he had killed above Threescore Persons, as well Men as Women. He had his Hermitage between *Venice* and *Burano*, in a little Island about Two hundred Paces in Circuit, where is still to be seen the Ruins of his Hermitage, which they demolished. This wretched Person went by Night to Sea in a Disguise, and Masked, accompanied with three or four Robbers, to whom his Hermitage serv'd for a Retreat: They went and stopt the *Gondola's* or small Boats that pass through the Channels, and murder'd those that refused to surrender their Purfes. There had been Reports abroad, for a considerable time, of great Robberies and Murthers, that were committed about this Hermitage; but who could ever have believ'd, a Person wearing so holy a Habit, and so venerable a Beard, had been the Head and Captain of these Murderers? He was at last discovered by the Sons of a Rich Merchant of *Venice*; their Father, who took pleasure in the Company of such kind of Hypocrits, went one day out of

Devotion to Visit this Hermit, and had acquainted his Wife and Sons with his intent. He carried along with him some very good Provisions, to Present him with ; but this Impious Wretch being not satisfied with that, after he had got him to enter into his Cell, took him by the Throat and strangled him. His Children being astonished at their Father's staying so long, went with a great many of their Friends to look for him, and entering into the Hermitage, they found their Father's Shoes under the Hermit's Bed ; whereupon they immediately seized him, and having found the rest of his Cloaths in an Old Cupboard, the Hermit at last shewed them the place where he had cast his Body ; it was a great Hole, which formerly had serv'd for a Cistern, where they found the Bodies of above Threescore Persons, that had been sacrificed to the Fury and Avarice of this Infernal Monster. There is also great Talk in the Country of *Ancona* in *Italy*, of an Hermit, who robb'd and murder'd the Pilgrims going to *Loretto*; and of another between *Bononia* and *Florence*, that was no better than a High-way Robber. These kind of Stories coming fresh to my mind, whenever in my Travels I met with any Hermits or Hermitages, hinder'd me from being over-curious to Visit them.

I could not sufficiently lament (according to the Principles in which I had been Educated) that a State, which heretofore had been so flourishing in the Church of God, and so fruitful of Saints, was at last degenerated to that degree, that the Hermitages were become little else, but the Dens of *Robbers* and *Murderers*. In former times Learned Men were seen to retire to these places, to apply themselves more uninterruptedly to their Studies, leading most vertuous and holy Lives ; but

at present that Mode is quite out of date, and a Man of Wit and Learning would be laugh'd at, should he think of entring into this kind of Life. But the Monasteries, on the other hand, are in more Credit and Repute than ever, notwithstanding the Eremerick Life hath indeed, been the Mother of the Monastick : The first Monks have been nothing else but Hermits, who joyned themselves together to live in Common, and with this respect we say, that *Filia suffocavit Matrem ; the Daughter hath devoured the Mother.* The Reason whereof may easily be given : This Change did not happen till after the Church of Rome was mounted to that pitch of Pomp and Pride, where we find her at present. The Head and chief Members that govern it, have affected to make shew of the most magnificent and luxurious Court, that it may be is in the whole World. Now such a Court as this cannot but stand in need of great Incoms ; and for the poor Hermits, they were the least able to contribute any thing towards it ; this is the very Reason for which they have neglected and almost quite abolish'd them, to make the more way for the Monks, who have well-lin'd Purses, and who are oblig'd from time to time, to Pay in prodigious Sums of Mony to the Apostolical Chamber.

They are the Bishops who confer the Habit upon Hermits within their Diocess ; but at present there are many Bishops that refuse to admit any, and chuse rather to leave the Hermitages vacant. The most part of these Hermits understand no Latin, and some of them can neither Write nor Read. How would you have these Men spend their time in this Solitude ? They become soon weary of it ; and then turn Vagabond-Hermits, that run up and down the Country. They undertake every

Year to Visit the Holy Places; that is to say, to go to *Rome*, to *Loretto*, to *S. Anthony of Padua*, to *S. Nicholas of Bar*, to *Mount Gargan*, &c. After that they have finished their Round, either they begin it anew, or they go and spend the two or three remaining Winter-Months in their Hermitages. At their Return, the good People of the Country receive them very gladly, because they come ordinarily well loaden with *Agnus Dei's* and *Relicks*, which they distribute amongst them, and have always in a readiness some pleasant Story or other to tell them. Besides, the Monks think it beneath themselves, to speak to poor People; whereas the Hermits make themselves familiar with them. But a Man must have an Eye to their Fingers; for they are very dextrous at Pilfering whatsoever they can lay Hands upon, which afterwards they sell for Money, or make a Change of it in their Inns, for good Lodging and Entertainment.

I hapned to be on a time at an Inn, where some Hermits offered to sell Childrens Clouts and Swadling-Bands, and desired only to have a good Dinner in lieu of them. The Hostess asked them, What way they had come by them? adding, That she was astonish'd to see them have such Gear to sell, and that she was afraid they had stolen them. The Hermits protested before God, they had not; but a Country-woman, whose Child was Dead, had given 'em them. Whilst they were in this Contest, the Woman of whom they had stolen them, came to the Inn, whom the Hermits no sooner saw, but they betook themselves to their Heels, leaving the Clouts and Swadling-Bands behind them. The Woman told us, That whilst one of these Hermits was telling a Story, of an Apparition of the Souls in Purgatory, the other went

went forth into the Court, and took away her Child's Clours, which she had hung up there to dry.

Norwithstanding the Hermetick State be so extremely corrupted and degenerated, yet the Papists do not leave valuing themselves much upon this account, and making a great matter of Honour of it to themselves against the Protestants, who (say they) have declared themselves profest Enemies to all these Holy States, which, as they pretend, were the greatest Ornament of the Churches of the first Ages; and an imitation of the Life which *Elias* and other of the Prophets did lead in the Deserts; which *S. John the Baptist* professed, and our Saviour Jesus Christ himself sanctified, by his so frequent Retirings into Solitude; and of that Life, in a word, which the first Doctors and Fathers of the Church, as *Origen*, *S. Hierom*, &c. have so highly cherished and commended: To be even with them in this, I would demand of them, what they themselves make of it? Who they are amongst them, that make profession of this Excellent Life? What Fruit it produceth? and whether it were not much better, considering all the Disorders that have hapned by this means, and do still daily happen before their Eyes, wholly to cut off from the Bosom of the Church, a sort of Men who are become the Scandal of it, and who having voluntarily plunged themselves into *Idleness*, which is the Mother of all Vices, have, in fine, renounced all Vertues, whether Civil, Moral, or Christian.

Having thus given you some Account concerning *Hermits*, I cannot well avoid giving you a Relation of some very considerable Places, which formerly have been the Retreats of Solitudinarians, and are now the Abode of Monks. And so far as
I am

I am here Discourſing of the Kingdom of *Naples*, I ſhall begin with that of *Sublac*, which was the Place *S. Bennet* choſe for his Retreat, when he was as yet but a young Child.

In another Journey I made to *Naples*, finding my ſelf near this place, ſome advantageous Accounts I had receiv'd concerning it, inclined me to go and Viſit it. I firſt Arrived at the Borough of *Sublac*, where the Monks of *S. Bennet* have both Temporal and Spiritual Jurisdiction. There is an Abby of Nuns of the ſame Order; and a League further in the ſame Valley, but in a part of it that is Narrower, there is a very Fair Abby of Monks, who are very Civil to Strangers, eſpecially to thoſe who come with an intent of Viſiting the Grotto of their Patriarch *S. Bennet*.

I met here with a Father, who was a *French* Man by Nation, and to whom my Relations in *France* were not unknown, who was the cauſe of ſtaying me here a whole Day; and he himſelf led me to the Grotto of *S. Bennet*, which is about a quarter of a League further, in the Narroweſt part of the ſaid Valley. The Mountains on both ſides are very ſteep, and the Brook that runs between them takes up well nigh the whole Space of the Valley. However, theſe Fathers have made a ſhift to find place enough to build here a Monastery all in length, which can contain Fifty or Threſcore Monks, and yet it ſerves but for a Lodging to Ten only, whom they call *Hermits*; tho' indeed they be only ſo by Name; becauſe they live in a Community, and becauſe they only ſtay there for the ſpace of Two Months; after which they ſend ten others thither, out of the Neighbouring Monastery, to relieve them. Thus they ſucceed by Turns to one another. The only difference there is in their Obſervance, is this, That thoſe of the Monastery where the Grotto of

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the Saint is, do eat no Flesh-Meat ; and in the other (as throughout all the Order in *Italy*) they eat Meat four times a Week, notwithstanding that the use of it be forbid them by the Rules of their Institution, which they have Vowed to observe. They say, It is out of the Respect they have to these Rules, that their Abbats have ordered, That no Flesh should be eaten in this *Little Monastery*, no more than in their *Great One of Mont Cassin*, that it might be true at least, That the Rule of *S. Bennet* was observed in Two of their Monasteries, which, as they believe, is sufficient to quiet their Consciences as to this matter. The Fathers pretend, forsooth, That the Bodies of Men are much changed in their Constitution since the time of their Legislator ; and that they are not so strong, nor consequently so able to undergo such Rigid Observances ; and indeed, they Treat all their other Rules much in the same manner, and content themselves with the observing of them by Turns, or by Halves.

In this *Little Monastery*, they shewed me the *Grotto* of *S. Bennet*, upon which they have built an Altar ; and we see there also a most curious Statue of white Marble, representing this Saint, very young, and upon his Knees, with a Countenance very humble and penitent. The Habit wherewith he is represented, serves to condemn that which the *Benedictins* of *Italy* do wear at present ; they have so amplified and pleated it, for to make it shew fine and magnificent, that it is no more to be known to be a Copy from this Original. The Fathers *Benedictins* of the Congregation of *S. Maurus* in *France*, have taken the form of their Habit from this Figure, and retain the same to this Day, as believing it with Reason, to be the true Pattern. After we had said our Prayers in the *Little Chapel*,

pel, they led me to a little Garden, and they bade me take notice of a huge Stone at the Top of the Rock ; they wished me to observe it very well, as being no less than a perpetual Miracle, which demonstrated the visible Protection God afforded to that Holy Place, and to those that dwelt there. This Stone, according to their Talk, was quite loosned from the Rock, and suspended in the Air by the alone Divine Power, God not suffering it to fall down, because, if it should, it could not fail of utterly destroying the Grotto, and the whole Monastery. I told them, after that I had viewed it very narrowly, that I saw it so well fastned to the Rock, that in my thoughts it would be a Miracle indeed if it should fall, and *that they ought not to pretend the contrary to those that had good Eyes.* I saw well enough, that my answer did not please them ; but I was so weary to hear them talk of such kind of Miracles, which they will force upon Men contrary to all Reason, that I could not, by times, hinder my self from expressing my resentment of it. The French Father, that was my Guide, wished me to cast my Eye upon certain Rose-Trees, which were in a Corner of the Garden, and told me, that as soon as we were got out of the Hermitage, he would tell me the mystery of them. And in the mean time he shewed me the rest of the Buildings. I did not find the place so frightful, as was the Impression they had given me of it ; tho' it must be owned, That in *S. Bennet's Time* it was a very Desert place.

Having therefore taken a View of all, we returned to the Great Monastery, from whence we came ; where being arrived, the Father told me, as to those Rose-Trees, which he had wished me to take notice of, that the Monks had not thought fitting to tell me of the Miracle, wherewith they commonly entertain Strangers, for fear I should reflect

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fleet upon them for it, as I did upon occasion of the Stone. *It is Related* (said he) *in the life of our Blessed Father S. Benner, that he had one day a furious Temptation of the Flesh in this place; and that in order to quell it, he went and rowled himself stark naked upon Thistles and Thorns, that were near unto his Cell, and made all his Body on a Gore-blood, until he found that the Temptation was quite dissipated. Now the History tells us, that these Thistles and Thorns ting'd with the Blood of S. Benner, were miraculously changed into Roses. Wherefore special Care has been taken always to preserve these Roses-Trees, the Roses whereof we dry, and being pulverized, do exhibit them to those that are Sick; for it is an universal Remedy against all manner of Diseases, to those who take them in Faith.* I told this French Father, That the Monks his Confraters had done very well not to mention this Miracle to me, for I should presently have put them in mind of the Fable of *Pyramis and Thisbe*, whose Blood changed the colour of *Mulberries* from white to red. Could they have shewn me Thistles, Nettles, or some Blackberry-Bushes and Brambles that brought forth Roses, this would have been something rare indeed, I will not say miraculous (for I know not whether they have found out the Art of grafting Rose-Trees upon these kind of Wild Plants) but to shew a Man a Rose-Tree that bears Roses, this is a thing we see every day, without dreaming of a Miracle. And as to what concerns their miraculous Operation, in Curing all manner of Maladies, that they had very advisedly added this Clause, *If they be made use of in Faith*: For if those that take of this Powder in their Sickness chance to die, 'tis because there was no Faith in them; but if they escape, it is a plain Miracle.

These Fathers are extream Rich, and almost
all

all the Country round about, to a very great distance, belongs to them. The next Day I went up to a Mountain, where they shewed me a Chapel, which *S. Bennet* caus'd to be built; and about Seven miles further, they shewed me another, Dignified with a New Miracle, which is, the Impression of the Body of *S. Bennet* upon a Rock. The Story of it is this: They tell us, *That this Saint being on a time Benighted, he was forc'd to beg Lodging of a Priest that lived in those Parts, who very uncivily denied him. The Saint being so extreamly tired that he could no longer keep himself standing, leaned against a Rock, which received his Body with the same ease, as if it had been a soft Bed, where he rested all that Night; which impression of his Body (say they) remain'd there ever since.* True it is, that such an Impression is indeed found there, but who has made it I cannot tell you, except you will believe the Miracle.

From this place I took Directions of the Way to *Mont Cassin*, which is about Three small days Journey from thence. Here it is you may take a view of the Glory of the *Monastick State*, in all its lustre. The stately Buildings which these Fathers have raised upon this Mountain, made it appear to be the Head of an Order. The place is exceeding pleasant, surrounded on all sides with Rich Vallies, and Little Hills, over which *Mont Cassin* commands by its height, and by *Temporal* and *Spiritual* Jurisdiction the Monks do exercise over a great many Towns and Villages which lie round about it. Among the rest there is a very pretty City situate at the Foot of *Mont Cassin*, which is called *S. Germain*. The Abbat has Episcopal Jurisdiction there, and keeps his Grand Vicar, who is a Monk of the same Order. I went to see him, to get permission of him to say Mass, and afterwards I went up to the Mountain.

rain. They have made the Access to it very fair and easie, and one ascends near Four *Italian* Miles, before one comes to the Monastery. A Man must not expect here any great Antiquities, this Place having been several times ruined by the Wars, and by Fire, which did not so much as leave one Stone upon another. The only Remain of Antiquity they shew one is, the Remainder of an Old Steeple which the Monks have extraordinarily embellish'd within, as supposing it to be the place where *S. Bennet* died, and that God as by a Miracle had preserved it, amongst so many Desolations and Fires, as of Old he did the Ark of *Noah*, in the midst of the Deluge. They will have every one that enters it, to put off his Shoes; and they themselves, when they go in, make very strange Postures and Faces. They maintain, That they have the whole Body of *S. Bennet* in their Possession, and that what was said of his Translation to the Monastery of *Fleury* in *France*, is no more than a Fable: According to which Supposition, all the great Miracles which the *Benedictins* of *France* pretend to have wrought, at the Translation of it, must be very grand Impostures. And we may see by this scantling, how the Monks make no Bones of Accusing one another of Fraud and Imposture, when their Interest is concern'd.

Several Popes who had a Kindness for *Mont Cassin*, have been pleased to make an Essay of their Infallibility, by declaring, That the Body, which they never saw, is there whole and entire: Other Popes, on the contrary, who were more concerned for the *Benedictins* of *France*, have Thundered out their *Anathema's* against those that should say, That the Body of the same *S. Bennet* was at *Mont Cassin*. So that upon the matter, we do not know who to believe; for here is Infallibility

against Infallibility; and a Papist cannot believe what one Pope hath pronounced about it, without falling into the Excommunications of another, you'll say, is a very hard case. Howsoever it may be, the Fathers of *Mont Cassin* tell you plainly, That they have it; and for proof thereof, they maintain a Race of great Ravens in their Monasteries, which they declare to be the Offspring of a Raven, who render'd a great piece of Service to *S. Bennet*, by carrying away an empyson'd Leaf, which a wicked Priest had sent him. These Ravens are very familiar, and the Fathers tell us, That the Charm which keeps them in that Place, is the Odour of the Body of *S. Bennet*: Tho' for my part, I should rather incline to believe, That it is the Odour of their Fat Kitchen; for they are continually stuffing of them, and a great many Poor People might have their Subsistence from what they allow these Birds. These Ravens in Colour do well resemble these Monks, who are Cloathed all in Blacks, and for distinctions sake are called *Black Fryers*, *Monachi Neri*. Furthermore, they shewed me all the Regular Places, the Cloisters, Dormitories, and Apartments for the Officers, the Gardens and the Backsides: which carry a greater shew of the Grandure and Majesty of a Palace Royal, than of an Abode for Monks. But the Church above all things is extreamly well and sumptuously Adorn'd, being embellished with Marble, Jasper, Porphyry, and other precious Stones; and in particular, the Gilding and Painting you see there, are of an inestimable Value.

They observe still in this Abby, the Laudable Custom of Entertaining all Strangers and Pilgrims according to their Rank and Quality, and indeed Persons are very well entertain'd there, tho' it be

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be only with Eggs, Herbs, and Fish. For, as I have said, in another place, they profess to observe their Rule, according to the Rigor of it, in this Monastery, in hopes of excusing, by this means, the decadence and failure of all the rest. But I have been since informed after what manner they acquit themselves of their Vow. They send their Religious by turns into the Country, for a Month or two, to *Fatten and Plump* them ; which time expir'd, they recall them again to their Observance, at which they are kept the same space of time, after which they send them again to be *Fatted* anew. After this manner they do mutually solace and relieve one another amongst themselves with an Holy Brotherly Love, whereby they find themselves much benefited. One of these Monks, on a time, suppos'd himself to have found the Secret, to spare himself and his Brethren, the Pains and Trouble of all these *Flittings and Removes*. He had made his reflection upon a Hymn of S. *Ambrose*, which they Sing on Friday Morning, where speaking of the Works of the Fifth Day's Creation, which were the Fishes and the Birds, he hath these words :

*Qui fertili natos aquâ
Partim relinquis Gurgiti,
Partim levas in Aera.*

From whence he inferred, that forasmuch as the Fish and Birds proceeded both from one *Matter*, to wit, the Water, they might indifferently pass for Fish, as being in Substance nothing but the same thing. Besides the Resemblance there is between the Fins of Fishes, and the Wings of Birds, helpt to flatter his Imagination, as a further Confirmation of his Notion ; he desired his Brethren to Meditate

Meditate a while upon this Mystery, which being once unfolded, might be so profitable to them. The Notion was found to be very good, and they made no more ado but with one consent presented a Petition to the Abbat that they might have leave from thenceforward, to Eat the Fish that Flies in the Air.

The Abbat suppos'd that his Religious had taken up the Holy Resolution of Reforming themselves to a higher Degree, and that they would for time to come, abstain wholly from Fish also; for if they Eat nothing, said he in himself, but the Fish that flies in the Air, they will not need any great store of Oil to Fry them with. Wherefore he very readily granted their Request; but he was extremely astonished, when entring the next day into the Refectory, he found all the Table charged with good Fowl, both Boil'd and Roasted, as Woodcocks, Partridges, and all others that were in season. He presently sent for the Steward of the Monastery to come to him, and those who had made the Provisions, intending to Jobe them very severely: But they putting him in mind of the the Permission he had granted them, and Quoting the passage out of *S. Ambrose*, and the 20, 21, and 22 Verses of the First Chapter of *Genesis*, the poor Abbat, was put to a Nonplus, by the subtilty of their Reasonings, and allow'd it should be continued. The matter being divulged some time after, it came to the Ears of their Cardinal Protector at *Rome*, who sent a Letter to them, by which he exhorted them either absolutely to Eat Flesh, if they had a desire so to do, or else to Eat nothing but the Fish that lives in the Waters; for that otherwise it was to be feared, the People would learn by their Example, to Eat cram'd Capons in *Lent*; and leaving the Swimming, betake themselves to the Flying Fishes.

Fishes. It is not above Twelve years since, that the Reformed Benedictins of the Congregation of *S. Maurus* in *France*, practis'd much a like thing : They ate nothing but Otters and Badgers, as long as they could get any of them, taking these Animals for Fish, because they live along the Rivers, and feed upon Fish ; and forasmuch as they did also Eat them in *Lent*, this extreamly scandaliz'd the People in the Provinces of *France*, where Otters and Badgers are look'd upon as Meats. Wherefore the Bishops were fain to desire the Fathers, for time to come, to abstain from eating of them, as they do at present. By this it appears that all this sort of People, who outwardly Profess to live a Life of Penance, do it fore against their Will ; and could one see all that passes in Secret in their Monasteries, the World would be no longer abus'd by their Hypocrisie.

I shall only give you an account of one famous Hermitage more, which lies in *Swisserland*, and afterwards prosecute my Journey to *Naples*. This Hermitage is call'd *Encylas* ; and the *Benedictins*, who have made themselves Masters of it, have there at present a very fair Abby. It is Situate upon a very high Mountain, between the Canton of *Zurich*, and that of *Soleure*. The Papists Flock thither in Pilgrimage, from all parts of *France*, *Germany*, *Swisserland*, and *Italy*, for the sake of a Miraculous Chapel, which is to be seen in that place. The History of it runs thus : An Hermit having caus'd a Chapel to be Built here, was at a loss to find a Bishop, who would take the pains to come and Consecrate it, in a place which was at so great a distance from the Commerce of Men : But on a certain Night as he was at Prayers, he saw Jesus Christ coming down from Heaven, accompanied with his Blessed Mother, the
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Virgin Mary, the Twelve Apostles, and an infinite multitude of Angels. All this Heavenly Company entred the Chapel, and Jesus Christ commanded the Sacerdotal Habits to be brought forth, which the Angels immediately deliver'd to him, and were all enrich'd with Pearls and Diamonds. He took them all from their Hands, and put them on, repeating the Prayers which the Priests are oblig'd to say, whilst they put on the Sacred Habit. Observe here by the by, that in one of these Prayers, the Priest Prays, that *God would be pleas'd to extinguish in him the Carnal Concupiscence, that reigns in his Members,* and apply this if you can, without the highest Sacrilege, to Jesus Christ, who is the Eternal Purity. Our Saviour then having put on his Sacerdotal Ornaments, went and Consecrated the Chapel, and afterwards the Altar; in performing which, he observed all the Ceremonies, made all the signs of the Cross, perform'd all the Sprinklings of Holy-Water, dispatch'd all the Anointings with the Holy-Oils, and pronounced all the Prayers, which are set down in the *Roman Ritual*, for the Consecration of Chapels, and Altars; the Apostles all this while assisting him, and answering *Amen* to all the Prayers, at the same time that the Angels Sang the Musick, played upon Instruments, and in a word, made such a melodious Consort, that the poor Hermit, who took a View of all this, from one of the Corners of the Chapel, was wholly charm'd and ravish'd with it. After that the Ceremony of Consecration was thus finish'd, Jesus Christ would needs also Celebrate the first Mass there, and having put on the rest of the required Ornamants, he went to the Altar; *S. Peter* and *S. Paul* Ministred to him at the Mass. The Hermit took notice that Jesus Christ did not omit the least Ceremony, Benediction, Kneeling or Prayer, that are contain'd in the *Roman Missal*.

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This done, he took the Communion himself under both kinds, and afterwards deliver'd it to his Blessed Mother, and all the Apostles, concluding the Mass with an *Ite missa est*, to which the Angelical Consort answered *Deo Gratias*. When all this was thus perform'd, Jesus Christ, together with all this Heavenly Society, return'd to Heaven, leaving the Chapel Consecrated, as it is at present. We are to take notice that this hapned at a time, when Men believed Hermits upon their bare Words, and when the living in a Wood, or upon a Mountain, with a swinging Cowl upon ones Head, past for an incontestable proof of Saintship. The Hermit writ to the Bishop, that now he needed not to incommode himself to come and Consecrate the Chapel, seeing that Jesus Christ himself, had been pleased to save him that trouble. The good People, who then were the Inhabitants of those Mountains, and who would have Swallowed any thing, under the notion of a Miracle, gulp'd down this also. This Chapel is to be seen there to this day, whole and entire, and the *Benedictins*, who have taken Possession of this Place, have Builta great Church round about it, so that the Great one, encloseth the Lesser.

These Fathers are very Rich, and have got together a very great Treasury of Plate, by means of this Devotion. And forasmuch as they are almost on every side, surrounded with Hereticks, (so they call the Protestants ;) they make use of abundance of Precaution, and do not shew their Treasure to all the World. They have enclosed it within a double Wall, to the end that in case of a Civil War, the Protestants, might not be able to find it. Near to the Abby, there is a fair Village, very well Built, and the outside of all the Houses are Painted, which makes a very fine shew. They are almost all

all Inhabited by Inn-Keepers, who are furnished with excellent Wine, which is a strong Magnetism, for the *Swiss* and *German* Pilgrims.

The *Roman* Catholicks of this Country, glory so much in having got so convincing a Proof of the truth of their Mass, that they openly declare, that Jesus Christ having foreseen the fatal Revolution, which of late hath hapned in *Switzerland*, by *Calvin's* Doctrine of the H. Sacrament, was pleased beforehand to Condemn this Doctrin, by his own offering up to his Eternal Father, the Bloodless Sacrifice of the Holy Mass, with all the Ceremonies, the Holy Church of *Rome* makes use of. It is to be suppos'd that Jesus Christ was greatly Pleased to find in the *Roman* Missal, all those finical Additions, the Popes have joyned to it; and especially with the invention of those pretty little Hosts, to the composition of which there enters more Wax than Flower. I have frequently seen these Wafers made, and I have sometimes for Recreation made them my self. They grease the Wafer-Iron, in which they make the Hosts, with white-Wax, to make them the more firm. This Wax being melted, Penetrates the Wafers through and through, and serves for a Glew to hold them together. This was it, our Adorable Lord and Saviour thought not of when he instituted his Sacrament; but however approved very well of this new Invention, in Celebrating the Mass at *Encylas*. The *Memento* for the Dead, that is, the Prayers for the Souls in Purgatory, which they have inserted into the Mass, pleased him also extraordinary well: And seeing it cannot be doubted, but that his Prayers were assuredly heard; it will follow, that there was not so much as one Soul left in Purgatory that day. I have forgot to ask these good Catholicks, whether Jesus Christ when he said Mass at *Encylas*, gave the Communion

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to his Blessed Mother and his Disciples, under both kinds ? Or whether he conform'd himself to the Modern Practice of the Church of *Rome*, who communicate the People under one kind only ? if they affirm this Latter, I protest I have taken the Resolution never to believe them ; and I will rather believe, that Jesus Christ, who is the Eternal Wisdom, had disposed all things so wisely, in his Institution of the Sacrament, that as there wanted nothing that might be added, so neither was there any thing superfluous to be taken away from it. He would that all should Eat of the Bread, and Drink of the Cup. *Bibite ex eo omnes: Drink ye all of it.* This hath been the constant Practice of the Primitive Church, for many Ages ; and I am so far from looking upon this first Church, as being very defective in all her Practices, as the Papists would fain persuade us, that I shall always consider it, as the True and Perfect Pattern and Model of the Church, which our Lord and the Apostles have left us, which we cannot undertake to mend, without spoiling it, and from which we cannot depart without Sin. Some ancient Churches, even of those that follow the Communion of *Rome*, have in some sort preserved the ancient Custom of Celebrating the Lord's Supper, tho' they look upon it only at present, as one of the Ceremonies of the Holy-Week, and they practise it only on Munday and Thursday, but with several Excesses and Indelicacies, which ought to be retrenched and put away.

I will give you a Relation here of what I have seen practis'd at *Mentz* in *Germany*, where I happened to be for Two years together on *Holy-Thursday*. This Day, after Morning-Service, and the Washing of Feet, the Arch-bishop, the Great Canons, and all the other Priests that serve in the Cathedral, go

in Procession to a Great Hall, that is near the Church, which they call the *Chapter-House*, there to Celebrated the Supper. The Seculars that are of any Rank and Quality, have leave to enter with the rest. There are great Benches placed round about the Hall, where all the Company seat themselves, and a great Table in the midst, covered with a Table-Cloth, upon which are placed large Cups or Goblets, with other Pitchers and Vessels full of Wine, and a vast quantity of great Wafers divided into Pounds and half Pounds. The Archbishop being Array'd in his Pontifical Habits, reads with a loud Voice that part of the Gospel, which contains the History of the Supper; and afterwards blessing the Bread and the Wine, he declares, That they are to take this in memory of the Passion of our Lord Jesus Christ, and to be obedient to the Command he has left us, to *do the same in Remembrance of him*. Thus after having taken his part of Wafers, which is of two or three Pounds, because of his Dignity, he goes and distributes the rest, to all those that are present, a Service of one Pound to every Grand Canon, and of half a Pound to all the rest, the same share being given to me also. They spread a great Napkin before all those that assist at the Supper, and every one applies himself to eat these Wafers, which are very thick, and of another sort than those are, that they use at Mats.

Formerly they gave to all the Company pieces of Unleavened Bread; but these Wafers were in After-times found more Pleasing to the Palate, and more fit to be Presented. The Archbishop, in the meantime, takes the Cup, or rather, it is held to him, whilst he drinks; for it is so large and so full of Wine, that two of the Canons are scarcely able to support it. After he hath drunk, he sends it to be

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presented to the Great Canons, and then to all those that sit on the Benches. They don't amuse themselves with letting down a little Gulp only, as is done at the Sacrament; but they drink in good earnest, and fetch the greatest Draughts they can: And there be some of these German Gentlemen, that drink above a Quart at a Draught; so that the Cup, as big as it is, is nevertheless soon emptied, and must be filled anew. The Wine that is used on this occasion, must be of the best Rhenish Wine that is to be got in all the Territory of *Mentz*; and the Officers of the Cathedral, have power to go and chuse it that Day with great Ceremony in the Electors Cellars. They pierce all the Vessels one after another and take the Judgment of some Learned Palats upon them. It is the high Opinion they have conceiv'd of the goodness of this Wine, that makes these Gentleman drink so heartily. The Great Cup takes its Round five times, and so oft every one of the Company drinks. But if any one should chance in these Intervals, to be tormented with Thirst, he need only to make a sign to the Priests, who are near to the Table, where other Vessels stand ready, in which they are presently served: Whilst the Cup goes round, the Singing Men and Musicians strike up their Notes and Sing, (standing near the Table which holds the Cups and the good Wine) that which the Papists call *Improperia*, which are the Reproaches our Saviour made to the Jews for their Ingratitude, in Abusing him to that degree as they did notwithstanding all the Benefits they had received of him.

I observ'd, that the Company kept themselves in a great degree of Restraint and Modesty at the first and second Round the Cup made; but at the third Turn, when the good Wine began to display its virtue, every one began to Talk and Laugh;

and the *Singing-Men*, who were willing to take their share of the good Wine, made Stops ever and anon to refresh themselves with the pleasing Liquour; so that towards the end of the Ceremony they were quite gone, and knew no longer what they sung. I was pretty near one of the Grand Canons, and told him; *In truth, My Lord, I am astonished to see them suffer these Singing-Men, to act all these Fooleries they do in the midst of the Hall, and in your Presence; and at a Function, which requires a great deal of Modesty and Seriousness.* He answered me very fiercely; *We do not concern our selves with those Men; they are a Company of pure Rogues, they deserve indeed, to have their Legs and Arms broke; but all that can be said for them is, that they are drunk, and to speak truth, I am somewhat engaged that way my self.* I found that he spoke Truth, for the good Wine had seized his Capitol, as well as those of the rest of the Company. My Host, with whom I lodged, was one of the Officers of the Grand Chapter, returned from thence very much out of order, and own'd to have drunk above six Quarts for his own share. He often call'd for Wine extraordinary, under pretence that the bits of the Wafers that he eat, stuck in his Throat. At last, when the Ceremony was ended, which lasted about two Hours, every one returned to his own Home, staggering as they went, and running their Heads against the Walls. The Gentlemen certainly would be highly displeased, if they should be deprived of the Cup that Day; and I question whether the Pope, with all his Authority would ever be able to bring it about.

Now if we set aside the Excesses, the Indecencies, and some other Improprieties these *Men* did commit in this Solemnity; sure it is, that this is the

the true way of Administring the Holy Supper, which has been continually preserv'd in this Church. It seems probable, that some time or other they were in the belief, that they could not satisfie the Command of the Supper, by celebrating the *Mafs*, and Communicating in the manner as they do; and therefore to remedy this in some degree, they retain'd this Ceremony, which they call the *Lord's Precept*; but surely they then observed it with more modesty and respect than they do at present. Indeed, I know no Function the Papists have, throughout the whole course of the Year, that represents the Holy Supper; for what I have now said of *Mentz*, is not practis'd in any other of their Churches. I know they commonly assign *Easter-Day* for this purpose; but I can find nothing in the whole Office of that Day, that represents any thing of it; For the *Mafs* had no conformity at all with the Supper; and besides, the People do not Communicate whilst the *Mafs* is celebrating, but after the *Mafs* is ended, and then the Priest, without making any Prayer, and without declaring what he is about to do, goes and puts into the Mouths of all those that present themselves, a small Consecrated Wafer and saith to every one of them; *The Body of Jesus Christ preserve thy Soul to Life Eternal*. Every one that has Received it, retires to a Corner of the Church to Pray in private; and then every one goes home, without the least Prayer made in common. Where therefore is the common Union, or Communion in all this? They cannot say, that they partake all of one Bread, for all the little Wafers they give are distinct, some Old, and others New; some of them bought at one Shop, and some at another, and all of them (as was said) are so penetrated with Wax, that is hard to whether it be Bread or Wax. They do not so

much as once know, for the most part, that this Action is to be performed in remembrance of the Passion and Death of our Saviour Jesus Christ, neither is there so much as one only word mentioned to put them in mind of it. For my part, I must acknowledge that I knew nothing of it, before that I began to Study Divinity; and I believed, that to *Communicate*, was only to Receive the Body of our Saviour, without being obliged to call any thing to Remembrance. And yet, this is that which is most expressly declared in the *Commandment* of our Saviour, in the *Institution* of the Holy Supper; *Do this in Remembrance of me*. And those who Administer the *Sacrament*, have an Engagement lying upon them, *to declare the Death of our Lord*, to make us remember it.

Notwithstanding that these various Relations and Observations that I give you here, seem to have no great Connexion with my Journey to Naples; yet they do very well comport with the General Subject I have propos'd to my self, and which I may well call the main scope and aim of my Work; which is, to discover to you the rest of the Corrupt and Superstitious Practices of the Church of Rome, which are come to my knowledge. I produce them one after another, according as I find occasion; and in this regard, I readily acknowledge this Treatise not to be very Regular: For, because the most part of these *Matters* have no great Connexion together, and that they cannot make out a whole Chapter, or a Days Entertainment, I have been obliged to follow this Method, tho' somewhat Irregular, not being able to order things better.

I shall conclude this Days Journey with an Observation

servation I made in my Journey from *Mola* to *Car*
pua, which is this ; Having struck out of the High-
 Way, we entred into some *Little Villages*, to refresh
 our selves. Whilst they were Watering our Horses
 we took a Turn to see the Houses, and after what
 manner the Poor People liv'd there. Their Houses
 are a Company of *Little Holes*, I believe the lar-
 gest of them was not above twelve Foot in length,
 but kept very Neat. We were astonish'd at the
 prodigious quantity of Women we found in them ;
 but we saw no Men there, except only some few
 that were very Ancient, the rest being gone to their
 Labour.

All the Old Women came out of their Houses,
 carrying in their Hands *Sausages*, and *Little Loaves*
 of a kind of a *Turkish Corn*, which they call *Fromen-*
ton, and some dry Figs. They desired us to give
 them our Blessing, and to accept of their Presents.
 We took some of their Figs, and these good Peo-
 ple took this for a great Favour at our Hands.
 Some of them amongst the rest, pray'd us to come
 into their Houses, that we might Bless some of their
 Wine, Water, and Goats-Milk. We asked what
 they intended to do with it afterwards ? They told
 us, It was to give their Husbands to drink, when they
 return'd from their Labour all on a Sweat, that it
 might do them no prejudice.

I said to my Companion, That I could not
 but admire the Faith of these People : Who re-
 ply'd, That he took them all for Saints. One of
 these good Women that over-heard him, sent forth
 a deep Sigh, saying, That for her part, she was ~~not~~
 Saint ; but as for her Mother, that certainly ~~was~~ had
 been one : For she Prayed to God from Morn-
 ing to Night for the Souls of Purgatory, and always kept her House
 well stored with good Provisions, for the Monks and
 Priests that pass'd by that Way. I question'd them
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about some other *Duties* of *Christianity*, and some Chief Articles of our Faith, wherein I found them very Ignorant ; and some of them Answer'd me, *That their Curate was a very Learned Man, and that he would satisfie us concerning these Points.* I found by this, that these Poor People were arriv'd at that Blessed Ignorance and Simplicity, to which the Priests of the Church of *Rome* would so fain reduce the whole World, if it were in their Power. So we returned to our Horses in the Inn, which we found had been well look'd to ; we were served also with very good Wine, and when we demanded what we had to Pay, they would take none of our Mony, our Host telling us, *That we were Knights of Jesus Christ, and that we had too much honoured him, by coming under his Roof.*

Just as we were Mounting on Horse-Back a Foot-Boy came to desire us to stay one Moment ; for that Count *Ludovica* his Master desired, if it might be acceptable to us, to have our Company to *Capua*. Our Host assured us, That he was a very vertuous good Lord. So we stay'd for him, and Travell'd together to *Capua*.

We told him of the Simplicity and Charity of poor People of the Village where we Baited. He said, *That they were us'd to it, and that in all the Villages at any distance from the High Way, they were all of the same Temper ; and that the Monks and Priests took care to direct their Course that Way, when they Travell'd, to spare their Mony.*

Being Arriv'd at *Capua*, the Count Invited us to accept of a Lodging with him, where we were very Nobly Entertained, with a Generosity and Open-heartedness, which is not very common amongst the Noblemen of *Italy*.



THE

Fifth Day's Journey.

THis Day, which was the last of our Journey, was the most Troublesom to us of all the rest, because it was a Fast of the Church. We return'd our Acknowledgments to our Noble Count, who had shewed himself so generous and splendid in his Entertainment of us ; and prosecuted our Journey to *Averse*, which is a very pleasant and delicious City, situate between *Capua* and *Naples*. We met with nothing considerable on the Way, with relation to my Subject ; only we cast our Eyes upon some Little Chapels, which we found almost at the End of every Field. These Chapels are no more than so many Little Vaults, four or five Foot long, and three or four Foot broad ; and entring in, we found they contain'd the Picture of a Crucifix, or of some Saint or other, who are suppos'd to be the Tutelar Saints of those Grounds, on which the Chapels are built. We saw in most of these Chapels, Little Stones hanging upon the Walls, being fastned with Thred ; as also Little Bones, small Tufts of Hair, bits of Wood, shreds of Cloth, and an hundred other things of like Nature. We got some of the Peasants, who quitted their Labour, to come and receive our Benedictions, to unfold to us the meaning of these things. They told us, *That they were the*

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Vows

Vows of some of the good Country People, according to the different Occasions or Dangers they had been in. Some of them that had caught Falls, as they were going on their Way, had gather'd up the Pebbles, or Flints, at which they had stumbled, and carried them to the Chapel: Others had brought thither Sticks wherewith their Masters had beaten them: Women that had Quarrel'd and Fought together, very devoutly carried thither the Hair they had plucked from one another's Heads. These good People believing, by a Superstition, whereof I had never before seen an Instance, that by committing the Instruments of their Mishap to some of these Chapels, they prevent the hapning of the like Accident for time to come.

It may be some will Object to me here, *That I have been very diligent, in my Travels, to take Notice of some inconsiderable Trifles, which were not once worth the observing, and now make use of them, to reproach and mortifie the Papists.*

To which I Answer, That if it may pass for a kind of Excuse, to produce the Example of others that have done the like, I can assert, there are some who have made Remarks of much less Importance, than is this I have last mention'd. Father Mabillon, that Famous *Benedictin*, in the History of his Travels, gives us a Relation of certain Women in Rome, who creep up the Steps of the Portal of S. Peter's Church on their Knees; and makes this goodly Reflection upon it, *That this is some Remainder of the Piety of the Emperour Theodosius, and of his Veneration for that August Cathedral.* In the mean time we find, that it is not only in their Approaches to this Magnificent Temple, that these Women put themselves into these Postures; but that they also use the same in their Drawing near almost to every Place, where any Superstitious Wor-

Worship is in Vogue ; for I have seen both Men and Women shuffling on their Knees, to these little Chapels built in the Fields, whereof I am now speaking, where there is nothing considerable, that deserves any Veneration. Should a Papist be the Relator of these Actions, he would not fail to exalt them to the Clouds, and set them forth as most Signal Instances of an extraordinary Piety and Devotion, and as Actions very Meritorious in the sight of God ; whereas, a Protestant in giving an Account of them, would rather deplore the Blindness of this Poor People, who are so ignorant of the true Ways of Salvation, as to believe, that by employing themselves in this kind of Practices, they go strait to Heaven, and that by this means their Sins are blotted out, without having recourse to serious Repentance.

The same Father Mabillon makes mention of the Close-Stool, or Chair, with a Hole in it, called *Sedes Stercoraria*, on which formerly the Popes were carried, after their Exaltation to the Throne of *S. Peter*. He puts an Explication upon it, which I suppose was scarcely thought of at that time. He saith, *This Ceremony was made use of, to put Popes in mind, after their Election, that they ought to keep themselves humble in the midst of that Greatness, to which God had been pleased to raise them, as from the Dust and Dunghil, alluding to that of the Psalmist, Psal. 113. 7. De Stercore erigens Pauperem.* Some Writers, whom this Author terms *Hereticks*, give a very different account of it, and say, *That this kind of Chair was made use of in the Ceremony of the Papal Exaltation, ever since they had been Impos'd upon by Pope Joan, as a necessary Precaution, to prevent the like Mistake for the time to come : For they made the Pope to Seat himself in this Chair, which afterwards they held Lifted up on High, till all the*
Car.

Cardinals had perform'd their Scrutiny concerning the Holy Father, Whether he was furnish'd with all the Constitutive Parts of a Perfect Man. 'Tis hard to determine, whether of these two Explications be the true one. However, the Abolition they have since made of this Ceremony, might make one suspect, that there was indeed something in this Action, that did not comport with the Glory of the Heads of the Church of *Rome*; or else, that the Popes have renounced those humble Thoughts of themselves, which this *Close-Stool* might serve to inspire them with. I have Read in the Books of Travellers, many other Observations, which in dignity do not in the least out-vy those by times come to my mind, and which I here relate to you, rather for the Consequences which may be drawn thence, or for the Reflections they may occasion, than for the importance of the Matters of Fact themselves.

After having taken some time to view these Chapels, and observe the Superstitious Practice of these poor People, we have just now related, we at last Arriv'd at *Averse*, where we were Witnesses of a very pleasant Encounter, which is well worth the relating in all its Circumstances. For the better understanding of it, I must put you in mind, that the *Italian Dames* are kept up, worse than Slaves, to that degree, that they have not so much as the liberty of the Rooms of their own Houses. In the Kingdom of *Naples*, the Custom is to lock them up in the Garrets, which for that reason, they call the Womens Apartment. Whenever they have a mind to buy any thing, that is Cry'd along the Streets, or to give an Alms to any poor Body, they have Baskets, which they fasten to a great Rope, and let them down to give or receive what they please. A Fryer

Car-

Carmelite who was making his Quest (a genteel word to express Begging) in honour of the little *Scapulary*, was waiting under the Window of a Dame of Quality, for the descent of some Alms; the Gentelwoman, it seems, having too great a kindness for him, to send him away empty, convey'd down to him in her Basket a great white Loaf, which the good Fryer was reaching out his Arms to receive; when two *French* Men coming by, that were almost Famish'd, prov'd more nimble than he, and disappointed him of his Prey; for the one of them having rudely thrust the Fryer to the over-side of the Street, the other laid hold upon the Basket, and having taken out what was in it, they both betook themselves to their Heels. The *Carmelite* who was sensible of his Guilt, and was therefore very desirous of getting after them with all his might, Crying out, Stop the Thieves. Whereupon the People soon stop't them, as supposing that they had Robb'd something considerable; but these poor Wretches gave good Evidence, that it was nothing less than Necessity had put them upon this Piece of Thievery, for without being mov'd or skar'd at the Uproar made about them, he who had Stolen the Loaf, broke it in two, and gave the one half of it to his Companion. As this was doing, some Papers dropt out of it upon the Street, which an *Italian* immediately snatch'd up, and the *Carmelite*, who till then had express'd such earnestness to have his Loaf back again, slipt away through the Crowd, without making any further enquiries concerning it.

Every one of the Spectators, were curious to know the Contents of these Papers, and the *Italian* to avoid the Throng of People, retired to one of the Chambers of the Inn, where we were,
for

for to read it. After that he had read it by himself, he was willing to Communicate it to all, for a notable Piece of Gallantry, that desir'd to hear it. There were two Letters, the one enclos'd in the other, whereof the one was the Fryer Carmelite's Letter, and the other contain'd the Lady's Answer. We heard both of them read, but I am not able to repeat the Contents of them to you word for word; therefore shall only mention those Expressions I more particularly took notice of, for the Amorous Gallantry they contain'd. Their Custom in *Italy* is to demand Alms, for the honour of the Mother of God, that is, the Holy Virgin, accordingly this Devout Fryer began his Letter with these words: *Anima devota della grand Madre Venere, fatemi la Carità povero Fraticello, deh per pietà datemi un sguardo, un riso, un bacio, qualebe cosetta, per l'amor del Dio Cupido.* In English thus: *Devout Soul of the great Mother Venus, give an Alms to a poor Fryer; vouchsafe to me I pray you for Charity, a Look, a Smile, a Kiss, some little thing or other, for the sake of the God Cupido.* At the bottom of his Letter, he desir'd the Lady, that she would be pleas'd to honour him with a word in Answer, and to send him back his own Letter, as well to set his Heart at rest, in that regard, as that she might not be expos'd to a Surprize of her Husband. The Letter had no Name to it, and concluded with these words, *the poorest of all your Lovers.*

The Ladies Answer had an Air of Gallantry no whit inferiour to that of the Fryers; she told him *That if he had demanded any Favour of her, she would before have desired him to inform her of his Rank and Quality; but seeing that he only demanded an Alms every one might without abasing themselves afford that to the most poor and miserable. That tho' she had had*

no opportunity of taking a view of him, otherwise than from the Garret Window, where she was Imprisoned, yet that her sight was good enough to discern he had a very good Countenance under his Hood, and that she allow'd him from that very moment, to study the best means of getting to her, provided that it were done with all the possible Precaution. That she might indeed have burnt the Letter he had sent her, but she suppos'd it would have been an ill Presage, to Condemn to the Fire the first Fruits of his Love towards her; and that she doubted not, since he had been so circumspect in the securing of his own Letter, but he would be at least as careful for the Answer she had sent him, that it might never fall into the hand of her Tyrant, (meaning her Husband.) She concluded with the most tender Expressions that could be invented by the most ardent Affection; and desired the Fryer not to fail of returning the next day, at the same Hour, to make his Quest; assuring him, that he might build upon her Charity.

Tho' these Letters seem'd to be Pleasant enough, yet the most Understanding and Vertuous of those who heard them read, could not but express something of Horror, to see Wickedness covering it self with the pretext of Godliness, and stalking up and down in the Disguise of a Habit so Holy in outward appearance. They sent out some Persons by several ways, to look for the Fryer, but they could not meet with him; only they Learn'd, at a House where he Lodg'd, three or four days before, that he was one of the great Convent of the *Carmelites* in Naples, and that he had been sent to make Quest in the Countries round about. My Companion, who had some Letters to deliver to the Fathers of the said Convent, took upon him to inform the Prior of the whole matter, as soon as we should be Arrived there, if they would deliver to him the

Let.

Letters of this Fryer Questor. The *Letters* were accordingly delivered to him by the *Italian*, after that he had first taken a Copy of them. That which favoured the Lady in this Business, was, that the two *French* Beggars, who had minded nothing but the Prey they longed for, and who after they had seiz'd it, had run three or four Streets to save themselves from the Pursuit of the *Carmelite*, could by no means find out the House again of this Charitable Creature, neither was there any *Italian* found, that was in the humour to own it for his Wife's hand.

This Honest Gentleman my Companion did not fail two or three days after his Arrival at *Naples*, to acquit himself of his Commission; but he received nothing but Frowns and Displeasure for his Pains; for having acquainted the Prior of the *Carmelites* with it, they flatly denied that any Fryer of their Convent had been sent upon the Quest to *Averse* at that time; yea, they abused him with ill Language, asking him by what Authority he had charged himself with this Commission, as if it were the Office of Priests to take cognizance of the doings of Fryers? That they were sure, the Priests had no reason for their parts, to reproach their good Manners, seeing they themselves led such very Loose and Scandalous Lives.

The good Gentleman, seeing that the Prior began to be in a great Passion, and fearing lest the Religious might think fitting to give him the Discipline for his Pains, made his humble Excuses to them, and withdrew himself, saying, that what he had done in this Matter, was not in the least done with any intention to Insult them; but only because he thought himself bound in Charity to advertize them of a thing for which they were so
much

much reproached at *Averse*, and which probably they might find out some means to remedy. The Prior accordingly, notwithstanding the bad Humour he was in, did not fail of sending the very same day, the Steward of the Convent to *Averse*, with Orders dexterously to divulge there, that the Fryer Questor, who had plaid these gallant Tricks did not belong to their Monastery, and that in all probability, it must have been some Secular, that had made bold with their Habit, the better to act his Part.

It is true enough, that sometimes Seculars Disguise themselves in the *Habit* of Fryers, to accomplish their Ends, as knowing that nothing can be invented more proper to give them a free access to all Houses: For notwithstanding that the Men in the World are daily Trappan'd by these wretched Monks, yet for all that they retain as great a respect for their *Habit*, as for the most Sacred thing in the whole World; and the Monks, that on their side, they may be wanting to the daily encrease of this Veneration, scarcely Preach up any thing else but the Sacredness of their *Habits*. Therefore it is that these *Habits*, by the great esteem Men have of them, are so very Proper and accommodate to Cloak all manner of Wickedness and Treason, and consequently are made use of, to facilitate the escape of Criminals, to Murder People in their Houses, to maintain secret Correspondencies in Cities, for to Burn and Betray them; in a word, to commit Adulteries, Incest, all manner of Cheats, and Perfidiousness, Murthers, and Sacrilege; yea, what is more, to attempt the Sacred Lives of Kings, whereof we meet with too many fatal Instances in History. A *Turk*, to whom the Prince of *Mirandula*, gave a Relation of the different Religious Orders, there were in the Church of *Rome*,
and

and who (as he said) were the Ornament of it; Reply'd, That if there was but one of them, they would be sufficient to exterminate all the Princes of the Earth. It seems he had Read something of our Histories. So many dreadful *Catastrophes* which daily happen by these pieces of Cloth, shap'd after an Antick manner, and ridiculous Figure, one would think might be sufficient (if there were no other Reason for it, but the Conservation of their States) wholly to cut them off from the Church; for Religion and the *State* ought to be so perfectly united, *that the one will not betray the other*, nor give occasion to any Dissension or Misunderstanding therein. Whereas it is true in the Church of *Rome*, that they would sooner trample upon a Royal Robe, than upon a Frock of a Monk; because this Habit in it self, tho' it may be he that wears it may be oft-times worse than the Devil himself, is accounted most superlatively holy.

They call *Italy*, the Country of Monks, not only upon the account, *that Monks* (under which Word I comprehend all the Religious) do live very happily there, and have made, as it were, their Paradise of it; but also because all the *Italians* are in some degree Monks. Those who have been of their Number during their Lives, will at least be so after their Deaths. They specify in their Last Wills, the Religious Habit in which they will be Buried; One will be drest up like a *Benedictin*, another like a *Carmelite*, and so for the rest. When the Bodies of any of these are Carried to the Ground, their Biers and Coffins are uncovered, that every one may see them drest in their Monastick Habits; whereas the Biers of other Persons are always covered. The Monks tell us, That it is an Honour due to their Habits, that nothing can interpose be;

berwixt them and Heaven; because they have the virtue of immediately uniting to that place of Blifs.

A Wax-Merchant at *Venice*, who had Cut his own Throat, because having bought up a great quantity of Wax, the Price of it chanced to fall some Days after, had Breath enough left him, after the Wound given, to declare That he would be Buried in a *Capuchin's* Habit; and soon after died thus in Despair. His Relations therefore executed his Last Will, and I saw this Wretch carried through the Streets in his *Capuchin* Dress, with his Throat Cut: Now I would fain know, Whether his Accoutrement had the virtue of immediately uniting him to Heaven. External have to that pitch gained the Ascendant in the Church of *Rome*, that true Vertue seems wholly banished from it.

We departed from *Averse*, as soon as we had Dined, and we arrived (*without putting* our selves or our Horses much to it) timely enough in the great Suburbs of *Naples*. The Gentleman with whom I was in Company, did not think himself in an Equipage good enough to enter the City that Day; and I, because I would not leave him, took up my Lodging in an Inn of the Suburbs with him. The Host was a *Spaniard*, and the first thing he demanded of us was, Whether we were Fasting? We told him, That we had Dined at *Averse*; and the Gentleman's Servant had acquainted him that we had been very well Treated. However my Companion, who was not us'd to Travel, and who found himself weary with his Journey, gave orders for a Supper to be made ready, and under the pretext of his not being very well, he would have them get some fresh Eggs for him. The Host very obligingly promis'd to get all things ready; but when

when Supper-time was come, we found nothing but two bits of Bread upon the Table, and some Fruit. My Companion sent word to the Host, to have the rest of the Supper sent up, with the fresh Eggs; who came himself to return him an Answer, which was to this purpose, *That he wish'd the Gentleman to call to mind, that it was a Fast Day, and that being a Clergy-Man, he was oblig'd (more than any one else) to give a good Example; and that in keeping his Fast, he would at the same time perform two Duties, the first in keeping the Fast; and the other by not offending any one.* This Clergy-Man, that was not used to be reprov'd by Seculars, who ordinarily dare not Reproach Men of their Coar, came to great Words with the Host, and told him, that he had good Friends enough at *Naples*, that would make him repent of his Insolence: The Host, on the other side, threaten'd him with the Inquisition, saying, *That he knew no reason why he might not be put there, as well as his Wife, who had lain there already three Years, for having eaten a little piece of Cheese on a Fast-Day, when she was Big with Child; and that she had been inform'd against by two Priests, who had Lodged in his House, and had committed there all manner of Excesses.* We perceived very well, that our Host was transported with a very violent Passion, and therefore we thought fit to change our Inn, notwithstanding that it was very Late. Forasmuch as I had had no manner of Quarrel with him, he did in a manner Excuse himself to me; protesting to me, *That for the space of Twenty two Years that he had kept an Inn, he never had seen so much as one Priest or Monk that kept the Fasts of the Church; tho' they made a great Crime of it, as these poor Seculars that were Convict of that Transgression.*

Because this Adventure has put me upon mentioning the Fasts of the Papists, I shall take occasion truly to declare to you, after what manner they observe their Fasts in the Church of *Rome*; and inquire, Whether their Practice be so evident a Mark of the Purity and Holiness of their Communion, as they pretend. The Fasts Commanded by the Church of *Rome*, under the Penalty of Mortal Sin, and other Chastisements Corporal and Pecuniary, are, *Lent*, The *Quarter Temps*, or *Four Times*, and the *Vigils* or *Eves*. As for the time of *Advent*, they leave it to every ones liberty, to Fast or not, according as their Devotion or Inclination sways them. The Abstinence from Meat is inseparably joyn'd with all their Fasts; for the Papists do not believe, that any Fast can be truly kept without abstaining from Flesh Meat; and they suppose this to be the most Essential part of a Fast. In those Countries where the *Inquisition* is established, those who break their Abstinence, may fall under the Rigor of that Tribunal; but in other Countries, the Bishops of every Diocese have Power to punish Spiritually and Corporally those that Transgress this way. Moreover, every Priest in particular is obliged, at Confession, to impose upon them some Punishment, equivalent to the Breaking of their Fast.

Now these for the most part are Pecuniary Mulcts; because by this means they serve two Ends viz. that of Mortifying their Penitents, and of Greasing their own Fists. As for Example, They will order a Person, who hath fail'd of Fasting in any one Day of *Lent*, to put a Crown into the Parish Trunk or Chest, and so proportionably if they have Transgress oftner. The Priests from time to time take care to empty the Trunk, and

and Divide the Mony amongst themselves. Infants and Old Men, at a certain Age, are exempt from Fasting, but not from the Abstinence from Meat; and none are excused from Abstinence and from Fasting, save only such as are Sick; and they also must have an *Attestation* in *Writing*, under the Hand of a Physician, that they are really and truly so; and upon this *Attestation*, they Grant them a Permission to Eat Meat, and consequently not to Fast. There be some Butchers particularly Appointed to sell Flesh on those Days, with strict Orders, Not to sell any Meat, except to those only who have such a Permission.

Here it is we may take Notice, how hearty the *Roman Catholicks* are in the Observance of their Fasts, whereof they boast so much; for it may be asserted of a Truth, that *three Fourth Parts* amongst them get these Permissions from their Physicians and Curates, without any real need, and only for some pretended Sicknesses, which indeed they are not afflicted with; or else, they make the most of some little *Indispositions* they are subject to by times, to excuse them from the trouble of Fasting. The Physicians are obliged to take their words for it, and the Curates refer themselves to the Physicians. The Curates are assured, That the more there be of such Persons, who in this regard buy then their Consciences, the more Mony shall be put into their Pockets at *Easter*, when their Parishioners come to Confess to them. Thus we may well say, That tho' these People have paid their Butchers for the Meat they had of them; yet it is not all paid, till they have Talk'd with their Confessor, and satisfied his After-reckoning. As for what concerns the Priests and Monks, they take their Permissions from themselves; and there

but few Clergy-Men to be found, that keep *Lent*; or in case they do, it is with such Profusion and Dainties of Fish, that makes their Abstinence from Flesh much more grateful, than the *Shrove-tide*, which usher'd it in. True it is, that amongst the Seculars, there be found many Poor People, who are not in a condition of making these Experiences, and who, fearing to be too high Taxed by their Curates at *Easter*, are fain to Fast the whole *Lent* out, not without a great deal of Trouble: Which is the Reason of that Common saying among the *Roman Catholicks*, that *Lent* is only for the Poor. Lastly, to say the most, If amongst the great Number of Papists, that enjoy Plenty, there be some whose Consciences are tender enough, to put them upon a Resolution of Fasting, it is still only after the manner of *Rome*, which imports, that they must eat no more than Twice a day. They take their Chief Meal at Noon, and they may then without scruple Eat as much as they please.

A Doctor of Physick, who had been at Dinner in a Monastery, upon a Fast-Day, told me merrier, That these Monks had made him lay in Provisions enough for Three days, he had so stuf't his Belly amongst them. At Evening they make a Collation, at which they eat Fruits, Sweet-Meats, and other such like things; and Fried Fish, amongst other things, passeth for a Dish that may be of use at Collations.

The Ancient Custom of the Church of *Rome* in their Fasts, was to Eat but once a day, after sun set, when Even-song was begun; but forasmuch as this Practice did not agree with the Delicateness of the Clergy, the Ecclesiasticks ingited on a pleasant Invention to illude it; they formed an Office, or Set of Prayers, which they

called *Vespers*, or *Even-song*: And to the end they may observe the Rule of not Eating till after *Even-song*, they celebrate their *Evening-Prayer* in the Morning.

Now if this be not very ridiculous, and if this be not impudently to Mock at all manner of Honesty and Sincerity, I leave you to judge. Just as if the Ministers of the Church of *England* should go about to persuade the People, That for to eat their Suppers betimes in the Morning, they need only to say their *Evening-Prayer* very early.

The Fasts, as to the quality of the Viands that are eaten, are very differently observed amongst the Papists: In some Countries they abstain from Eggs, Butter, and Cheese; and in others, they make no scruple of Eating them. In some Countries they express a very great distaste of *Lent*. I Sojourned two whole Years at *Mentz* in *Germany*, and the Electoral Archbishop, the First Year dispensed with the Observance of *Lent* throughout all his Diocess, except only the Holy-Week, or Week before *Easter*; and the Second Year he Ordered, they should only Fast three times a Week. They have a very pleasant way of Fasting in *Germany*: After that they have eaten a good Dinner in the Morning, they may (if they please) Eat and Drink all the rest of the Day, as long as they eat no hot Mear: They may eat Broth, Fish, Eggs, &c. so they be but Cold before they fall upon them; which is the Reason, why those in *Germany* always take care, to have their Cupboards well provided with Cold Meats in *Lent* time.

Again, there are other places where they are as strict and scrupulous in the observance of *Lent*, especially in the Countries that are under the

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Dominion of *Spain*. The Priests are bound at *Milan* to Preach a Sermon at the beginning of *Lent*, to take away those Scruples that may arise in the minds of the People, about Fasting and Abstinence. This Sermon is alway compos'd of Questions and Answers, much like the *Athenian Mercury* we have here in *London*, and every one sends his Doubts to the Preacher, who resolves them the best he can. I once heard one of these Casuistical Sermons in the Church of *S. Anthony*, where abundance of very ridiculous Doubts were propos'd. Amongst other things, the Question was asked, *Whether it were lawful to eat Figs?* And the difficulty was because this Fruit contains a sort of Milk in it, whilst it is green, which is turn'd afterwards into that sweetness which is found in them, when they are fully Ripe; now all sorts of white-Meats, viz. things made of Milk are forbid in *Italy*: The Question was very Learnedly Resolv'd in favour of the Figs, and they were happily incorporated amongst the *Lent*-Viands, because the Milky Juice in the Figs contain'd no Cream or Fatness, and because neither Butter nor Cheese could be made of it: And he added this Corollary, that upon the same account, Almond-Milk was a good and lawful *Lent* Meat, that with it they might prepare their Rice-milk. I lived for some time in a Monastery at *Milan*, where three times a Week, we had Rice-milk dress'd after this manner, which was much more delicate, than if it had been prepar'd with Cows-milk. The Learned Father at last concluded this Question, with this shameless Expression, That it was lawful also to eat Mandrakes, notwithstanding these Fruits did very lively represent the Members of Man and Woman. I beg my Readers excuse for making use of his own words.

Another Question was, *Whether at their Evening Collations, they might dip their Bread in Wine?* The reason of the difficulty was, because according to the Rules of their Fasts, they are not permitted to eat any *Menestre*, that is, Pottage, at Night; and many believe, that by dipping their Bread in Wine or Water, they change the nature of Bread, and make a kind of Pottage of it. I my self have seen many Persons, who otherwise were very sensible understanding People, who made no difficulty of eating Bread and Fruit in abundance in the Evening at their Collations, and to wash them down with two or three Bottles of good Wine, who yet in the mean time made a great scruple to dip a bit of Bread in Wine, and to eat it. But however the Question was decided in favour of those who did dip their Bread in Wine. He back'd his Decision with an Example very convincing to a Papist, and such as hit the Nail on the head: When you receive, said he, the Body of Christ in the Communion, the Priest puts a little Wafer into your Mouth, which immediately is penetrated throughout with your Spittle; and yet the Faith teacheth you, that the Body of Jesus Christ remains there still, and that none of the Accidents are corrupted by the humectation or penetration of the Spittle: In the very same manner (said he) when you Sop your Bread in Wine, this makes no change at all, in that which you take, not a jot more than if you should eat the Bread, and drink your Wine separately, so that you may for time to come safely do it without any scruple. In a word, this Father resolved a vast number of Difficulties that had been propounded to him, and which for the most part were of the same Stamp with those I have given you a taste of.

Because we are speaking of the Observation of

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Lent at *Milan*, you may take notice, that *Lent* begins there four days later, than in all the other parts of *Italy*, by a Priviledge they pretend to hold from *S. Ambrose*. Now for these four days, a vast quantity of People from all Parts of *Italy* repair thither, to enjoy this Priviledge; and I have known Persons that came above one hundred Leagues; which shews that there is a strange Avidity in the Papists, to eat Flesh at the time it is forbid them. Now these days are no sooner ended, but all this Crowd makes as much haste to get away from thence, as before they made haste to get thither; the reason is, because afterwards the *Quadragesimal* Abstinence is observed with much more rigour and exactness at *Milan*, than in any other part of *Italy*, excepting only those, that have Licences, which, as I have mentioned before, are always in great Numbers. If any one be found that transgresseth the Rules of the *Lent* Fast, they are sent immediately to the Inquisition, and proceeded against as Hereticks. The *Spaniards* will allow of no slackning of this Point, in those Countries that are subject to them. In the time when *Burgundy* was under *Spain*, they observed the Fasts of the Church more rigorously than they do now, since it is under the Dominion of *France*.

An Officer of the great Chapter of *Mentz*, gave me the Relation of a troublesome Accident, tho' the passages of it be very pleasant which hapned to him, and three of the Great Canons of *Mentz*, with relation to Fasting. They had taken a View of the greatest part of *France*, and they returned to their own Country through *Burgundy*, in time of *Lent*. As they were Travelling from *Dola* to *Besancon*, this Officer hapned to kill a great Hen in the Fields, and the Gentlemen Canons having Congratulated his good

Luck, resolved to eat it at the first Inn they should come at. Being Arriv'd about Dinner-time, at the first Village they met with, they ordered a great Fire to be made in their Chamber, and the Officer commanded them to bring up a Kettle, without saying what he intended to do with it: Their Hostess brought them one, but being seiz'd with a curiosity to know what use they would put it to; she spy'd them so well, that she found they were Boiling a Hen. Whereupon she presently ran out of Doors and told her Neighbours, who came all running away in Throngs, no otherwise than if the the House had been on Fire. The Hostess led them the way to the Chamber of these Gentlemen, and in a furious Transport, demanded her Kettle again; they desired her to have Patience a little, telling her that what they had put into it, was almost Boyled; but the Woman in a great rage, snatched the Kettle from off the Fire, and the Officer forc'd it from her again, to have his Hen.

In the mean time the Neighbours all came up at the Noise, and belching forth most execrable Oaths, (which were far worse than the breaking of the Fast,) threatned the Gentlemen to kill them immediately, if they did not render themselves Prisoners. These Grand Canons, who were all of them Lords of great Quality, in vain call'd up for their Foot-Boys, dress'd in their rich Liveries, and put off their Ridings Coats, which covered their Silk Habits, and shewed them their Golden Crosses and the fair Medals hanging about their Necks. These Villanous Peasants, in spite of all they could shew or alledge, made them get on Horse-back, and having bound them with Cords, in a most ignominious manner, they Conducted them with a strange Hue and Cry, carrying the Par boil'd

Hen

Hen tyed to the top of a Staff, before them, till they came to the City of *Bescancon*, which was about Eight Leagues from the Village, insulting over them with a thousand Affronts all along the Way, as if they had been Here-ticks.

As soon as they were come into the City a vast Throng of People came from all Parts to see them, flinging Dirt and Stones at them, and crying aloud, Burn them alive, Burn them alive. They brought them in this Posture straight to the Archbishop, who being immediately informed who they were, brought them into one of the Dinning Rooms of his Palace, and had very much ado to appease the Rabble. After that he had signified to them the Humour of the People of that Country, and the extream Danger to which they had expos'd themselves, he exprest to them the sensible Regret he had for the Affront they had received, and shewed them a thousand Civilities, in Token of the Respect he bore to the Canons of the most Noble Chapter, that was in the whole Empire. And the next day very early in the Morning, he let them escape by a back Door, for fear of their being Torn to pieces by the Rabble. See here what an Extravagant Zeal for Superstitious Observances is capable to produce; neither Civility, nor Vertue, nor Reason, being able to give Check to the furious Effects thereof. Jesus Christ certainly never left us any such Spirit, or any such Religion. It wanted but very little of our falling into the same Trouble, by the Imprudence of my Companion. The Evening we Arriv'd in the Suburbs of *Naples*; and had they put us into the Inquisition, it would have been much worse with us.

I do not in the least disapprove of Fasts; but on the contrary think them to be both commendable and useful for a Christian to Exercise them, especially when accompanied with Prayers and Almsgiving, for the humbling of our Souls, and the subduing and subjecting our Bodies to the Spirit; that is, for the Mortifying our Brutal Passions, which commonly owe their force and vigour to a healthy pampered State of the Body, and too great Repletion; and to give the Spirit a greater liberty and agility in the practice of Vertue. Nay, what is more, I could wish with all my Heart, that Christians would exercise themselves by times altogether, in this good Practice, to the End of Encouraging one another by their good Examples, and by their Union in so good a Work, to draw down upon themselves the Heavenly Blessing. But I cannot by any means approve the going about to force People to this Duty, by the Confiscation of all their Goods, by Tortures and Fire, and by a most pitiless and cruel Inquisition. I don't believe, that God ever gave such Power to Men over one another, as to proceed to such barbarous and inhuman Constraints; and those who pretend to such a Power, ought not to be called *Pastors*, but *Robbers* and *Murderers*, who are got into the Sheepfold only, to rob, destroy and kill.

The next Morning betimes we Entred the City of *Naples*, where I made a stay of Three Weeks. I went to Visit the Great Hospital for the Sick, which without doubt is very well Administred; neither is the Direction of it in the Hands of Monks and Priests; but the Nobility of *Naples* have the whole ordering of it. I was extreamly edified to see a Score of Gentlemen, Knights, Earls and Marquesses, who served there in their

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Turns by Weeks, and who themselves carried Broth and Meat to the Sick, having their great Rapiers by their Sides, after the *Spanish Mode*, with a Nearness and Chearfulness, capable of alleviating the Maladies of these poor Patients. The Apartment for Women was up Stairs, who were served in the same manner by Noble Matrons. I have Visited many other Hospitals in *Italy*, appointed for Sick-People, which were Governed by Fryers, whom they call *Brothers of Charity*; but never met with any thing that might be compared with that of *Naples*. These Monks are commonly very peevish and cross, and frequently Abuse the Sick with Words and Stroaks, after having taken to their own share, the best part of the Charities, that are sent to the poor Sick. I could not keep myself, upon a time, from saying to one of these Monks, who had Beaten one of the poor Sick, That that Action of his struck me with Horrour. To Excuse himself, he told me, *That I did not know that Sick Person so well as he did, and that he was one of those, who notwithstanding that they are perfectly Cured, do yet complain continually, only that they may remain still in the Hospital; and that to make them weary, they abus'd them in this manner.*

They had none of all these base and unworthy Considerations in this Great Hospital of *Naples*; on the contrary, they took Methods quite opposite to those now mentioned, to incline those that were recovered to leave the Hospital. Whilst they are Sick, they are kept strictly to the Rules the Physicians Appoint concerning them, who direct the quantity and quality of their Meat and Drink; which they execute with a punctuality that is to admiration. Afterwards, when the Physicians declare that they are wholly Cured, they continue them there still for Three Weeks, and they are

Treated Morning and Evening with all sorts of delicate Viands, boyl'd and roasted; and serv'd with the choicest Fruits and best Wine, in such a quantity, as may most contribute to the strengthening and nourishing of them, without doing them any prejudice. At the end of the Three Weeks, those that want Cloaths have them bestowed upon them, and a piece of Money besides; and so are sent away. By this means there is never a Poor Patient in the Hospital, but wish'd, that this Three Weeks time were come for him too, to be so Nobly Entertain'd: And by this means, they are put to no trouble, to discharge their Hospital of those who are Recovered.

The great Hospital of *Milan*, and some of *Italy*, are almost Administr'd after the same manner. I could wish the *Italians* would be advis'd, not to trust their Charities to Priests and Monks, so much as they do, who, for the most part, have the most pitiless and inhuman Hearts that can be: For indeed this is a Curse which God pours forth upon them, for being the Authors of so many Idolatrous Practices and Profanations they are guilty of; to give them a Heart as hard and unrelenting, as that of *Pharaoh*. They would do much better, to take the pains of Distributing their Alms themselves; because we find, that in those Places where they do so, things are managed in so noble and generous a manner.

Having taken a View of the Hospital of *Naples*, I spent some part of my time to go and see the Fair Churches of that great and stately City; which indeed are such, that nothing can be more Rich, Magnificent, or Beautiful: There is scarcely the least Parish Church, which is not all Gilt and Painted from the top to the bottom. All the Altars of the Chapel are built of Precious Stones; and there is never

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a Church, but hath Silver-Candlesticks, Basons, and Lamps in great numbers, without counting the Shrines and Cases for their Relicks and their Croscs, that for the most part are of pure Gold: Which made a Vice-Roy of Naples say, *That if all the Churches of that City were made into One, and that all their Riches made up but One Treasury, it would by far surpass in Beauty and Riches the very Temple of Solomon; and that by this means, there might be seen at this Day, to the Honour of the Neapolitans, something more glorious, than was that which in past Ages had been the Admiration of all the World.* For my part, I do truly believe, that in making this Imaginary Union of the Churches of Naples, it would by far surpass in sumptuousness the same Union we might conceive of all the Churches of Rome. Yet must we not conclude from hence, that therefore the Neapolitans are the better Men; God having made it appear two or three years ago, that he cares little for these Material Temples, by permitting the most part of all those fair and sumptuous Churches, to be overthrown by a dreadful Earthquake.

It would be much better, in my Opinion, to take away all the superfluous Ornaments of Churches, and to turn them into a Stock, for the Entertainment of the Poor of the Parish, who are the Temples of the Holy Ghost, than to study Night and Day, to embellish Pillars and Dead Walls. This without doubt would be much more pleasing to God, than all the fair and stately Fabricks that could be built. It is sufficient, that the Places where we Meet to worship God, be decently Adorned, without anything of superfluous Costliness, and convenient for the Faithful that Assemble there; but it is the holding forth of a false Notion of Religion, to go about to persuade Christians, as the Popish Priests eadea-

your to do, *That the more lustrous and dazelling their Churches are with Gold, Silver, and Precious Stones; the more abundantly the Holy Ghost pours forth of his Graces and Blessings on them.* One of the fairest and most sumptuous Churches in *Naples*, was that of the *Jesuits*, save only that the Length of it was not answerable to the Breadth of it; and yet all Rich and Beautiful as it was, we see the late Earthquake took no pity of it, but in a manner *totally overthrew it.* This probably will give an occasion to the Fathers, to build another more proportionable, and probably also more Rich and more Magnificent.

All manner of Monks and Religious live generally very richly and plentifully at *Naples*, and all of them have many Monasteries and Convents there of their own Order; but none of them all are more Rich and Powerful, than the *Jesuits*; they are they that have all the Nobility at command, who do nothing without them: 'Tis by their means Men get into Places and Offices: There are no Matches made, which they have not a hand in; yea, they stoop so low, as to take care of furnishing them with Men and Maid-Servants. And indeed there is more Policy in this last Point, than one would imagine. We must not be so weak to think their Charity puts them upon these kind of Services, but rather their own Interest; for by this means they have constant Intelligence of whatsoever passed in all Families; and are sure of a Party, who will dispose all things in favour of them, upon occasion. But if the Persons thus placed, should chance in the least to disoblige them, as they have found the mean of getting them in, so they will soon find a way to turn them out again: Which makes, That these Servants, for the most part, had rather betray their own Masters, than to hazard the displeasure of the *Jesuits*; as being assured, That if their Masters

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at the worst, should come to discover their Falseness, that the *Jesuits* will either make their Peace, or do their endeavour to seek out for them another Condition, that may be more for their Advantage. But if they should chance to offend the *Jesuits*, they had as good go out of the World. All the *Jesuits* of *Italy*, for some Years since, have followed the Model the Fathers of *Naples* have given them, to place Servants and Maids; and generally all those that have a mind to enter upon any Service whatsoever. Inasmuch, that People go and Address themselves to the *Jesuits* there, as here in *London* they go to the Offices of Intelligence, with this distinction only, That instead of giving a piece of Money, they oblige themselves to be their Slaves for ever.

But notwithstanding all this great Access the *Jesuits* have every where, and that they are so Rich and Potent; yet it may be also with Truth affirmed, that they are at this day generally hated of all the World. The Princes and Grandees have no further esteem for them, but as they fear to hazard the ruining of their Affairs, should they once offer to disoblige them; but at the bottom, and in truth, they love them not. The Common People also are very weary of seeing themselves reduced to Slavery, under the insolent Domination of the *Jesuits*, who Command them in the most Imperious and Servile manner that can be: And generally all sorts of Priests, Monks, and Religious, hate them mortally, as being their greatest Enemies; and a sort of People, that carry it towards them with Loftiness and Disdain, who have already deprived them of a great part of their Temporal Revenues, and who probably will find themselves strong enough one day, to invade all the rest. Some very Intelligent Persons have Cast the
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Account, that they have already usurped near one half of the Goods belonging to the Order of S. Bennet. They make Kings and Princes to grant them whatsoever they please, and they are continually begging some Abbies or Priories of S. Bennet, either to make Colleges of them, or to unite them to their Profest Houses. What is more, they make themselves Masters of, and invade them with the extreamest Insolence.

I had a Letter shewn me once, which the Father Rector of the College of the *Jesuits* of *Clermons* of *Paris*, writ to the Father Prior of the Abby of S. *Benignus* of *Dijon*, upon account of the Priory of *Laris*, which did belong to those Fathers, who are *Benedictins*, and which the *Jesuits* had a mind to get for themselves ; which runs thus :

My Reverend Father,

WE have thought good to Unite the Priory of *Laris*, which depends on your Abby, to our College of *Clermont*, to augment the Revenues thereof : And forasmuch as the Consent of your Community is necessary for this, we doubt not but you will shew all readiness in giving the same. You know that Father de la Chaisse concerns himself in this Matter, and the Power he hath at Court, ought to affright you, from incurring his Indignation by your Refusal ; so that we hope, that all things on your side will correspond with our Wishes.

My Reverend Father,

Your, &c.

The *Benedictins* of this Abby having called a Chapter, consulted what was best to be done; but were so terrified with this Threatning Letter of the *Jesuits*, that they basely and cowardly consented, that that great Priory should be dismembred from their Abby, and Incorporated with the College of *Clermont*, as it is at present.

The *Jesuits* are like to Drones, who enter upon the Labours of others, and eat the Bees Honey: They are the last come into the Church of *Rome*, and yet they are the first in Power, in numbers of Houses, and in Riches. The great number of Colleges they have, surpasseth all belief.

And now I am speaking of their Colleges, it brings to my mind a very ingenious Epigram which one of their Scholars made at *Dola* in *Burgundy*, upon occasion of their taking Possession of a College which they have there, and is called *l' Arc*, or the *Bow*. The *Jesuit*, who was the Rhetorick Regent, told his Scholars, That they knew very well that the Famous College of *la Flesche*, in *Flanders* belonged to the Fathers of the Society; and that now, by a wonderful and Divine Providence, the Magistrate of *Dola* had bestowed upon them the *Piazza* and fair Buildings of *l' Arc*; whereupon his Will was, that they should endeavour every one of them, to make an Epigram upon this so happy an Encounter, proposing a Reward to him that should best acquit himself of the Task. They accordingly, all of them, set their Wits upon the Rack to produce something more than ordinary upon so rare a Subject. Some flatter'd them, That with this their *Bow* and *Arrow* (for this is the English of *l' Arc* & *la Flesche*) they would sooner or later subjugate the World: Others applying it to their Doctrin, said, That the *Bow* by its strength

represented the Solidity of it, and the piercing Point of the *Arrow*, the Subtilty thereof: Others, that were greater Liars than the rest, or it may be also to Laugh at them in their Sleeves, said, That the Piety and Vertue of the *Jesuits* lifted them up to Heaven, as the *Bow* doth the *Arrow*. But the most happy and lucky Wit of all was his, who made this most excellent pat Distick.

Arcum Dola dedit Patribus, dedit Alma Sagittam

Gallia; quis Funem quem meruere dabit?

*Fair France the Arrow, Dola gave the Bow;
Who shall the String, so well deserv'd, bestow?*

It's without Controversie, that the Scholar who made this, had best deserved the promised Recompence; but instead thereof he was shamefully expell'd the College. For my part, I wish neither Halter nor Death to these Fathers; only I could wish, from a Spirit of Christian Charity, they would once seriously think of changing their Evil Ways, and that they would not drag along with them, as they do, so many Thousands down the way of Perdition. Or at least, I could heartily wish, they would give over the Profaning the Holy Name of J E S U S, by appropriating it to themselves. Of all the Popes that the Church of *Rome* has had, there is not one to be found, that ever durst take to himself the Name of *S. Peter*, out of the respect he had to that Apostle? and yet these Wretches have had the Effrontery, to take to themselves that of our Adorable Saviour, insomuch that I cannot name the Name of J E S U S, but these Wretches immediately come to my mind. Yea, they are the
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cause, why many People whom they give occasion to Curse them, pronounce that Holy Name most Irreverently, mingling it with the wicked Words and Revilings they bestow upon.

I don't pretend to any thing of a Prophet; yet durst I almost venture to Prognosticate thus much, That like as this Order of the *Jesuits*, hath in a very short time raised it self to a prodigious Greatness, so it won't be long, before it take a Fall equal to its Elevation. Its own weight shall sink it, *Mole ruet sua*, and its Ruin shall drag the Dissolution of the Church of *Rome* along with it. For then Peoples Eyes will be opened, to see how shamefully they have been abused and gull'd by a Company of Men, who pretending to be the Pillars of the Church, and professing the outside of Vertue, rejected the Substance thereof. God grant that Atheism may not thrive by the approaching Wreck of that Church; but that all at that time may terminate in a holy Reformation, whereof the Church of *England* hath already given so perfect a Model.

The *Jesuits* are they who have the fairest and richest Churches not only at *Naples*, but also throughout almost all the other parts of *Italy*; and they are also the best Men of the World, according to the Sense I have already explained. After having taken a view of their Colleges and Churches in this Noble City, I had a favourable occasion offered me, of seeing the Relicks of *S. Januarius*, which are kept in the *Cathedral*, and where the *Roman Catholics* boast of having a perpetual Miracle: For they shew you a Vial full of Blood, averring it to be that of *S. January*, which as soon as it is brought near to his Body, turns to Liquor. The Reverend Doctor *Burnet*, now Bishop of *Salisbury*, has, in his Letters, given us his

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Opinion concerning this Relick, which is very probable. As for my part, tho' I was a Priest of the Church of *Rome*, yet they did not so far Honour me, as to let me handle the Vial, *that contains the Blood* notwithstanding my earnestness to obtain that favour. This indeed made me somewhat Suspicious of the Relick; for if a Priest hath the Power and *Authority* of handling the Body of Jesus Christ in the Eucharist after *Consecration*, he may very well I should think, be allowed to *touch* all other sorts of Relicks, which are so far inferior to *that*. I imagined therefore, *and not without reason*, that there might be some *Concavities* in the Glais, which contained a reddish Liquor, which the Priests, who knew the Trick of it, could whenever they pleas'd cause to be diffused over the middle of the Glais. They declare to all Persons that come to see this Relick, that a *Heretick* was once converted at the sight of this Miracle; so that here is now a Second Miracle produced, to confirm and prove the first.

I saw since at *Milan*, a Minister of *Geneva*, who was turned Papist at *Turin*, and after that he had Travelled over all *Italy*, and amongst the rest had seen the Relick of *S. January*, I asked him, What he thought of it? He desired me in the Name of God, not to speak to him about it, for fear it should raise *those thoughts* in him, that might incline him to turn Heretick again: For he told me, that when the Priests were about to shew it him, they fell into the greatest Confusion imaginable, because the Spring of the Machin, would not play; but at last shook the Bottle so long, Till they made a shift to shew him something, *that* was Reddish and Liquid. He added that another Minister, who had abjured with him at *Turin*, and who was there at the same time present with him, protested to him,

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at their coming out of the Church, *that* for his part he had seen enough; and was resolved to return to *Geneva*. So that we see here a Saint that is an Ambo-dexter, and Works Miracles both ways, by making Protestants, turn Papists, and the Papists, Protestants. The same Gentleman *protested* to me, that if he had no other Reasons to believe the *Roman* Catholick Religion, *that* Miracle would never have had the Efficacy, to persuade him of the Truth of it, as they pretended it had done others.

I had also another Question to ask of this New-Papist, which was, *How the Hereticks lived at Geneva?* Because being a New-Convert, and having been a Minister there, I hoped he would discover something Extraordinary concerning their Practices. He told me, *that* he could not tell me of any *Superstitious* Practice *that they had*, nor of any Fraud or wicked Action, *that they Committed*, to Engage the People to their *Party*; and that almost all their publick Acts of Religion, consisted in these four things; the Reading the Holy Scripture, the Singing of Psalms, Preaching, and Celebrating the Lord's Supper. I prayed him also to tell me sincerely, *Whether what I had heard reported of them, from my first Youth, were true or no? viz. that they have the Figure of a Devil in their Churches? and that as soon as the Sermon is Ended, all the Hugonots went and prostrated themselves before it, and Worshipt it?* (This is that Story the *Jesuits* so often tell to their Scholars, in their Schools, to inspire them with Horror against the Hereticks;) His Answer was that it was a very great Lie, and that the *Hugonots* had so great and Aversion for all sorts of Images in their Churches, that they never suffer'd any to be there; neither of God, nor of the Angel, nor of the Saints, nor of the Devil. So that it seems.

seems, he could tell me nothing, that might give me any Disesteem for the Protestants; but on the contrary, he very much Diminished the false Idea, they had given me of them. He only declared, that the sole reason that had inclined him to leave them was, because he believed their Doctrin not to be Sound, and that they put a false *Interpretation* on the *Scriptures*. In a word, he did not believe, said he, that their *Divinity* was good. But indeed he could not say less, to make Men believe he was a Papist.

I have since made this Reflection, that it is some kind of Proof of the true Religion, when those who leave it, have nothing to object against the Manners or Practices of those who profess it. I desire a *Protestant* that leaves the Church of *England* to turn Papist, to Ridicule or Disapprove the least Ceremony that is practised in the same; for should he do this, he must either Scoff at the Preaching of the Word, or the Common Prayers, or the Singing of Psalms, or at the Communion, and this is that they cannot do, because these are Acts of Religion, which are practised in the said Church, with an Exemplary Devotion, and without any *Superstition* at all. But the Case is not the same, with those who Abandon the Church of *Rome*; for they can tell you a thousand things that are in Vogue there, the bare Relation of which, without any the least change or exaggeration, cannot but excite the Disesteem or Indignation of honest and good Men.

But to return to *Naples*; after having Visited the Churches and Relicks, I had the Curiosity one Evening, to go and take a Walk before the Haven, where Three of the Pope's Gallies were Arrived that day, and I entred into all Three of them, to see how the poor Gally-Slaves were treated there.

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I must acknowledge that my *Heart* was not Stanch enough to resist the *Motions* of Compassion at so pitiful a Spectacle. The Inhumane Cruelty of the *Masters that beat them*, surpassed any thing I can tell you of it. I could not conceive how Christians could have the *Heart*, to handle with so much Rigour, those who were their *Brethren* in Christ. True it is, I represented to my self, that all these were miserable Wretches, that had been Comdemned for their Crimes, and that Crimes were to be Punished.

As I was *Entertaining* my self with these sad Thoughts, I cast my Eyes upon Three of them who seemed to me to be New Comers, and who were all fastned to the same Bench. One of these Three hid his Face with his Hands, and another of them Beckned me to come to him. As soon as I was come near, he asked me, Whether I did not know him? I could not of a sudden call him to mind, because they had cut off his Hair; and besides, his Gally-Slaves Habit had much disguised him: But having Eyed him with more attention, I knew him to be a Person, who had been the Steward of a Cardinal at Rome. He told me, *That the two others, who were of each side of him, were Monks, who had left their Monasteries, and had lived some time at Rome Incognito, under a Secular Garb.* The Steward told me, *He had been Accused, of having wished for the Death of his Master; and the Cardinal sometime after having found himself a little indisposed, he firmly believed, That his Steward had Poysoned him.* They assured me, all Three of them, That they had been discovered, or rather betrayed by means of their Confession.

No Body at Rome knew, that these Two unhappy Wretches were Monks; only the Humor took one

one of them, to go to discover himself in Confession, and to make mention also of his Companion; and the very next Day they were both of them seized and sent to the Gallies, without telling them why, or for what. As for the Steward, he told me, *It was but a few Days since, that he had Confessed the secret Hatred he had against his Master; and his Confessor, who was always very Welcom at the Cardinal's House, had Informed him thereof; which made him interpret a small Fit of Cholick, he had soon after, to be an effect of the Poyson his Steward had given him; and that upon his Cruel and Ill grounded Suspicion, he sent him, whom he supposed to be the Author of it, to the Gallies.* They all Three of them wished earnestly, That the Gally in which they were, might be shattered to pieces against some Rock or other, or sink down to rights in the Sea, forasmuch as Death would prove more acceptable to them, than the Slavery to which they were reduced: But they protested, That if by any other more happy Accident they ever came to be set at Liberty, they would never hear of Confessing any more, nor of a pretended Secret, which was never kept, and for which they now paid so dearly.

This had led us to a Point which is of a very large extent, and wherein the Papiſts make one of the chief Parts of their Religion to consist, viz. the *Confession of Sin*. Of all the Practices that in process of time have been introduc'd into the Church of Rome, there is none at which I'm more astonished, than at this, and wherein the Artifice of the Monks and Priests hath been more subtilly employ'd. There is nothing more pleasing to the World, than to know the most secret Thoughts, and the very bottom of Mens Hearts; but on the other hand, neither is there any thing which Men

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are more loth to impart to others, because of the ill use may be made of it. The Angels take an unutterable pleasure mutually to communicate their Thoughts, and reciprocally to receive this knowledge from each other ; forasmuch as being confirmed in Grace, they cannot hurt one another. But the Nature of Man, since the miserable Fall of *Adam*, is so extreemly corrupted, and his inclination to Evil is so great, that a Man that should speak all he thinks, and all that he does, would expose himself to a thousand Dangers : Which is the Reason why Secrecy, which in the state of Innocency would have prov'd very usefess, is at this time, in this state of Corruption, become a necessary Vertue ; as being a main ground of his security and safety.

But let us suppose, that a Person had the power to penetrate into the Thoughts and Hearts of others, how great an Advantage might he draw thence, to further his own Affairs ? For if this Person were of an Ambitious Humor, it would be enough for him, by his knowledge of other Mens Thoughts, to Address himself to such Men, as he knew might be easily gain'd, to endeavour his Elevation. If he was Covetous, he would only converse with those whom he knew to be of a Liberal Heart, and whom he might easily persuade to gratifie him. If he were addicted to sensual and infamous Pleasures, he might, without ever fearing a Repulse, confidently apply himself to those who had the most Lustful Inclinations. A Revengful Person needed only to betake himself to those who were of a Bloody and Inhuman Temper, to make them the Executors of his Revenge. A General of an Army would not stand in need of Spies ; but knowing all the Designs of his Enemy, he would be thereby Instructed how

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to order his own Actions and Conduct ; he might always be sure of his Blow, and could never be taken at a Surprise. Besides, what a pleasure and diversion it would be to him, to tickle his Fancy with a thousand Maggots and foolish Thoughts, which continually flutter in the Heads of most Men, which would be no less divertizing, than the most merry Comedies and ridiculous Farces.

In a word, having considered all, we may well assert, That nothing would either be more pleasant or profitable, than this intimate Knowledge of the Thoughts of Mens Hearts. And this is the very thing the Priests and Monks of the Church of *Rome*, have in some sort procur'd to themselves by means of their *Auricular Confession*, as they are pleas'd to call it. To bring about this Advantageous Design, they make use of the 23th Verse of the XXth Chapter of *S. John* ; *Whosoever Sins ye remit, they are remitted unto them ; and whosoever Sins ye retain, they are retained* : And of Verse 16th of the Fifth Chapter of the Epistle of *S. James* ; *Confess your Faults one to another* : The former of which Texts they Interpret concerning the Power, they pretend to have been given them, to pardon Sins ; and the other, of that Auricular Confession, which they pretend must be made to the Priests. At the first, they Confessed, their Sins only in General ; or if they specified any, they were such as had been Publick, and had given Scandal to others ; but, by little and little, they have obliged Persons to Confess their most Secret Sins, and that with all the most particular Circumstances thereto belonging. Nay, besides all this, they will have Persons Confess to them, all their Evil Inclinations ; that is to say, they will know where the Strength or Weakness of

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The first Question they make to you at Confession is, Who you are ? Your Quality, Condition, and Way of Living ? Afterwards, they ask, What you have done ; the Place where you Committed the Sin ; the Means and Instruments you have made use of, to put it in execution ; the End you had in doing it ; the Manner of your Committing it ; at what Time, and with whom you have Sinned ; and how often you have Committed the same Sin ? In a word, a dextrous Confessor knows so well how to search and sift his Penitent, that nothing shall escape his Scrutiny.

I should certainly make the Papists Blush, should I begin to relate here the Confession of their Whores, and what Questions the Priests put to them ; but I bless God, I have not Impudence enough to undertake it ; and I should be very loath, to blot the Paper with what the Priests and Monks of the Church of *Rome*, make no Bones to mingle with their Sacrament of *Penance*. I shall only tell you, That the avidity and eagerness wherewith the Priests shew themselves carried, to the Confessing of those that are of the Female Sex, make it very apparent, how much Pleasure they take in putting Questions to them, and Hearing of their Answers. They will dispatch a Man's Confession in less than Half an Hours time ; but if they have got a Handsom-Woman to Task, they will keep her in a Confessional-Chat two or three Hours together.

I shall never forget a Stratagem, some *Jesuits* Scholars made use of, to Tole their Father Confessor to the Confessing-Chair. The *Jesuits* oblige their Scholars, to Confess themselves every Holy-day

day or Festival in the Year, and that under the Penalty of being Whipt, in case of Neglect; so that they perform this Duty rather out of Fear of Punishment, than from any Spirit of Penitence and Devotion. In the mean time the Confessors are not at all earnest to discharge that Function; but let their Penitents lie often four or five Hours on their Knees in the Church, before ever they come at them. The Scholars had agreed to Play a Match at Tennice, as soon as they should be dismiss'd from Confession, but did not know by what means to get themselves dispatch'd. The Fathers Confessors were all Playing at Bowls in their Garden, and as often as any of the Scholars came to ask for them, they were sent away with this Answer, *That the Fathers were engaged in Meditation.* At last, as they were pumping for something that might relieve them, they call'd to mind, that a pretty young Woman, called *Alison*, spent almost every Day three or four Hours in the Confessional with the Father Rector; whereupon they deputed one of their Company, to go and tell him, *That Madam Alison waited for him at the Confessional.* The Father immediately left his Game at Bowls, and ran all in a Sweat to his Confessional; where he found none but this Troop of young Scholars, whom he did not much care to Confess. Wherefore to rid himself of them, he dispatch'd them a Great Benediction, telling them, *That he knew already what they had to say, and that they had nothing but some Scholars Sins to Confess to him, which did not once deserve a Formal Absolution;* and so sent them away very well satisfied with his quick Rid-dance. However, considering with how much Expedition he had dismiss'd them, they said to one another; *Well, certainly we have great Reason to Bless God, that we have not so many Sins to Con-*

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fest, as Madam Alison has ; for otherwise he would not have made an end of Confessing us all, till to Morrow Morning.

'Tis in these Confessionals, that the Priests and Monks do Court their Mistresses. I once chanc'd to find in one of the Sides of a Confessional, an Amorous Letter, which an *Italian* Monk had writ to his Lady. An Old Woman, who was come on purpose to Confession, to receive the said Letter, had dropt it as she came from the Confessional. It was full of Wit: He told her, *That the greatest Sin she ever had committed in her Life-time was, that she had not been so good as her Word in coming to Confession that Week: If this Neglect did proceed from the difficulty she found to Love him, he had a Penance ready Cut out for her; which was to Command her to Love him better.* I don't remember the rest of the Letter; only thus much I can tell you, that it was stuff with nothing but Flourishes and Love, and there was no Name subscrib'd to it.

Those who have a quick Ear, and draw near to these Confessionals, do often hear pretty Stories. There sometimes happen great Tumults in the Convents, and amongst the Priests, upon the account of young Women Penitents: For if any of them do chance to change their Confessor, this Alteration causeth great Jealousies, which many times are not extinguish'd, but by Poyson, or with the Blood of one of the Competitors; for they presently interpret it, as if the other Confessor, had by his Artifices allured, and (as it were) debauched his Penitent.

A Father *Jesuit*, very Famous for his Sermons at Mentz in Germany, desired me to make his Peace with a Gentlewoman of Quality, who, for some time, had left off coming to Confession to him. The Lady told me, *That she was astonish'd, to hear*

the Father talk of making his Peace with her ; that for her part, she had never had any the least Quarrel with him ; and that the only Reason, why she had not Confest to him of late was, because it was more for her Convenience to go to the Carmelites, as being nearer to her House. When I return'd this Answer to the Jesuit, his Colour chang'd of a sudden, and he appear'd to be in a strange agitation of Spirit. In a word, a Fever seiz'd him the same Night, and the Charitable Lady, for fear of giving any occasion to his Death, sent him word, That she would come and Confess to him for time to come.

The greatest Secret they have to allure Ladies to Confession is, to be very Complaisant to them, to sooth them with a company of sweet Words, to restifie their loving of them Tenderly, and from the Bottom of their Hearts. Sometimes they find it very troublesom at first, to make them Confess as they ought, that is, Clearly and Plainly, without any mincing of the Matter, and with all the Circumstances of some shameful Sins, and especially those of the Flesh. They are fain to take a great Compass, to bring them to the Point, they would have them at ; but by little and little, and a great deal of Pains taking, they at last weather the Point, and make them Impudent enough. Then it is they assure them, that they are Arriv'd at that Simplicity, Purity, and Faithfulness, which are of such absolute Necessity, for the well Discharging of the Duty of Confession. Hence it is that those Women who mostly frequent the Confessionals, and who are Arriv'd to that degree of Perfection, I just now mentioned, that is, to be less shamefac'd than the rest, become also the most bold and shameless in all Companies. They are got past Blushing at any thing, and with a great deal of Freedom, make

make use of those Terms their Confessors have all along taught them at their Confessions. I upon a time express my self not over well satisfied with the Discourse, which some Devout or Bigotted Young Woman, had in the Presence of two Young Counts of the Empire, whose Governour I was. I took the liberty to tell them, that it did not become them; but they with a terrible Impudence, which yet was accompanied with some little Smartness of Wit, answered me, that they did not believe that they had spoken so unhandsonly, but that they were ready to repeat the same Words in Confession. Indeed they have made it a School of Impudence and Lascivious Discourse, where those that speak Broadest, and call a Spade, a Spade, receive the greatest Praises. They are not afraid to tell them; Courage Madam, the more clearly, and in the more proper Terms you do express your Self, by so much the more will you shew your Sincerity to God, who hears you, and the better I shall like you. To Facilitate this the more, they have these Words writ on their Confessionals with great Letters, *GOD HEARS THEE*. It is a thing that will Surprize a Man to see young Girl's amongst the Papists, that know those things which they ought, by right, to be ignorant of all their Life time, and all this by means of Confession.

It is a matter of great Advantage to be the Confessor of Ladies, and the more one can get of them, the more Charitable Nurses one may be assur'd of, who will never suffer a Man to want any thing, they can furnish him with. They from time to time send Presents to their Confessors, which do make them full amends for all their Pains, they have taken in hearing their Confessions. Moreover the Confessions are very gainful to the Priests, by reason of the Pecuniary Penances they impose upon them

them, for their Sins. There is always a Trunk or Box at the lower end of their Churches, whereof they are the Turn-Keys, and according as they know the Person to be Stocked with Riches, they command him for his Penance to go and put such a Sum into the Trunk. We garher'd once five hundred Crowns on one of the *Easter* Holy days, in a Parish at *Venice*, and the next day we divided the Mony amongst Eight of us, who had been the Confessors. The Custom amongst them is, when any Covetous Man comes to Confession; to represent to him his Sin, in the blackest Colours they can possibly; and afterwards to give him good Words, to Sweeten him, and incline him to Liberality; if thereupon he Testifie great Sorrow for his Sin, they never give him Absolution, till he have given some Sound Marks of his Repentance, by dropping a very plentiful Alms into the Trunk: And if he shew any hardness of Heart, yet they Absolve him nevertheless, for fear of Distasting him altogether with Confession; because they are in hopes to find him another time in a better Humour, and better dispos'd for Repentance.

When Thieves and Robbers, Usurers, and those that use false Weights and Measures, come to Confession, they oblige them, as they ought, to make *Restitution*, as far as it lies in their Power so to do. They enjoyn those who are not able to make a Personal *Restitution*, *that is*, to the Persons they've defrauded, either because they are *dead*, or they don't *know where they are*; these, I say, they enjoyn to make *Restitution* to the Church, that is, to put an Equivalent Sum into the Trunk. As for Personal *Restitutions*, they are commonly performed by the Hand of the Confessor, to the End that the Penitent, who must be concealed, may not come into any Danger, as he would should he do it himself

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of falling into the Hands of Justice. And in this case there always comes a considerable part of the Sum to the Church's share, which he that was rob'd can never recover.

A *Neapolitan* Knight was Robb'd of Two Thousand Crowns in Coin, at the time of a *Jubilee*, granted by Pope *Innocent* XIth. He who had committed the Robbery, went and confest himself to the *Jesuits*, and put all the Mony into the Hands of the Father Rector, who had heard his Confession, to restore it to the Gentleman to whom it did belong. The *Jesuits* put Five hundred Crowns of it into their Trunk, and carried the rest to the Knight, but he refused to take the One Thousand Five hundred Crowns, and would have the whole Sum restor'd to him. The *Jesuits* after some Endeavours to persuade him to receive his Mony, declared to him, that in case he would not take it before twice Twenty Four hours came about, they would cast the rest into the Trunk also, and that he should not have one Penny of it. And they were as good as their words. But the Knight repenting himself some days after, came and told them, that since it could be no otherwise, he would content himself with the One Thousand Five hundred Crowns of his Mony. But the *Jesuits* flowted at him, telling him, That he was come to late, and there was no Remedy, because the Church was in actual Possession of it. This Expression of the Church is in possession of it, &c. is only a fine way to deceive the Simple: For the Church, in the Sense they take it, is a thing in the Air, and indeed they are the Priests and Monks only that possess the Mony, and make use of it for themselves.

Some believe that Confession, as it is practised in the Church of *Rome*, is a very proper means to remedy many Disorders, and to prevent a great

many Sins, which if that were Abrogated, many would make more bold with : For, say they, many are restrain'd from committing a bad Action, from the shame they have to Confess it afterwards. The Papists will tell you, that the Protestants reject this Sacrament, because they love Libertinism, and hate all manner of restraint, and any thing that may serve to humble them. As for my part, who have tried most States, without flattering the Party I have chosen, I do profess, That I have observed more of Honesty, of Conscience, and of Vertue, in the External part of a Civil Life amongst the Protestants, than ever I found amongst the Papists, with all their Confessions. As for that which is Internal, 'tis God alone that can judge of it. And I hope, that the Fear of God, and of his Judgments, does bring forth far more Noble Effects in their Hearts, than a human Shamefacedness doth produce in those who follow the Communion of *Rome*. Besides, I conceive that Auricular Confession may be rather prejudicial, than any way advantageous to a Christian Life, which I prove thus ; Bad Company and Vain Conversation are prohibited, because they are commonly known to corrupt good Manners :

Corrumpunt bonos mores Colloquia prava.

Now we may truly say, That the Priests and the Monks of the Church of *Rome*, are every day, whilst they are in their Confessionals, in very lewd Company, as where they hear nothing but Blasphemies, lewd Practices, Villainies, Treasons, Robberies, Murthers, Revenge ; in a word, whatsoever is superlatively Wicked and Infamous. They in some sort familiarize themselves with such abominable Filthiness, by the continual hearing of them, and the reiterated Examples thereof, which they have almost continually before them, makes the Confessors

seffors accustom themselves by degrees with them, and to have less horreur for them, and commit them with less reluctancy. The Clergy being thus corrupted by the Seculars, do as it were in Revenge influence a double Corruption upon the Seculars, and by the perpetual circulation of the secret Communications, or Confessions, they miserably infect and spoil one another. We may conclude then, that the Confessionals are rather worse than Bad Company; and for the little good which sometimes by chance they may be the cause of, they give occasion to far greater Evils, which without them would never happen.

Moreover, we must add to this the Dangerous and false Doctrin, that is Taught and Preached in the Church of Rome, with relation to this Subject, which is this, *That Attrition being joyn'd with Confession, is sufficient to Salvation, to those who after Baptism are fallen into Mortal Sin.* This Attrition, according to them, is a Sorrow for having offended God, only for fear of the Eternal Punishments of Hell, which are due to Sinners, without which they would never have had any Sorrow for having offended him. They suppose therefore, according to this Doctrin, that a Man who is altogether destitute of Charity, or the Love of God; and, what is more, who hath a formal Hatred against him, as he considers him abstractedly in the effects of his Justice, may nevertheless be saved, when he fears God only as an Avenging God; so he do but superadd to this servile Fear, the Sacrament of Confession. This is that which gives a wonderful presumption to Sinners, and encourages them to spend the chief part of their Lives in the ways of Iniquity: For there is no Man, be he never so profligately Wicked, who will not be ready to promise for himself, when he is at the Point of Death, he shall

shall doubtless be seized with the fear of falling into the hands of the Living God, and yet have time enough to send for a Confessor, to whom he may declare his Sins : Which done, he is as sure of going to Paradise, as the good Thief was on the Cross.

This Doctrin was invented by the Priests of the Church of *Rome*, to exalt the force and virtue of Auricular Confession, which is so pleasing and profitable to them, tho' with the loss of so many Souls, who perish by this unhappy Persuasion. Probably, after having deceiv'd a great many others, they at last deceive themselves also ; for many of these Confessors Dye like Dogs, and make desperate Ends, endeavouring to persuade themselves that their Confession, and their fear of falling into Hell will save them. I never found, that the Priests and Monks were ever very ready to go and confess themselves : They love nothing more, than to Confess others ; and hate nothing worse, than to Confess themselves. A Noble *Venetian* told me, *That before the Publishing of a certain Order by the Patriarch, by which he enjoyned all Priests to Confess themselves at least once a Month, upon Penalty of Interdict from Mass and Suspension from all Sacred Functions, there was scarcely a Priest to be seen at Venice that went to Confession. One might see them often going directly from the Stews to the Altar, and to Confess others ; but as for themselves, they did not think it worth the pains.*

But at present they are obliged every Three Months, to bring their Attestations to the Patriarch in Writing, that they have Confest themselves according to Order. : The same Method is observ'd at *Milan*, and in several other parts of *Italy*. As for the Hearing of Confessions, and especially those of the Fair Sex, alas, the case is alter'd with them, and they run to them very greedily ! You'll see them Walking in their Churches about their Confessor-chair

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from Morning to Night, to watch for a Bird to be snar'd in their Net. *How happy am I,* (said once a Curate to me of a great City in Italy) *I have no Family to put me to Charge, and I have much more Money than I know what to do with: I have often most ravishing Concerts of Musick in my Church, in which I take unutterable Pleasure: When I have nothing else to do, I walk under the sumptuous gilded Roofs of this Magnificent Temple, of which I make (as it were) my own House: I never want Company at my Confessional, where I meet with the satisfaction of hearing a Thousand different Stories and Adventures: God grant me the grace only, that after having enjoy'd my Paradise in this World, I may go and possess it in the other.*

This is what I had to declare to you, concerning the Practice of Sacramental Confession amongst the Papists; I shall only add, that the Secrecy, which is as it were the Seal of it, is not so faithfully observ'd as they would fain have us believe it is: For many things are discover'd by these Confessors; and those poor Gally Slaves, I but just now mention'd, and who 'tis likely to this very Hour do Groan under that Dreadful Task, are a sad, but certain instance of it. A Confessor that reveals a Confession, according to the Law in that case Provided, ought to be Burnt alive: But tho' many Confessions be every day revealed, yet don't we find so much as one only Confessor, that has this Sentence Executed upon him; forasmuch as it is in a manner impossible to Convict them thereof. A Priest is always believed upon his Oath, and if he can but resolve to Swear that he hath not revealed the Confession, there is no going any further; so that at present Fire and Fagot are only made use of against Sorcerers and Hereticks. I could here have related to you many gallant Stories, as well as some very Tragical ones, which have been deposited with me in Confession, but I find no Inclination to do it;

it; not because I fear the Papists Fire, but because I am of the mind, that an honest Man, who hath charged himself with a secret, is oblig'd in honour to keep it, as far as possibly he may. Indeed this is the very Reason, why I have only entertain'd you here with some common things, which are known to all those who will take the pains to be a little inquisitive, and which I have observ'd out of *Confession*, or which have been told me by persons of credit, and who have put me under no Engagement to conceal them. Some it may be will be desirous to be inform'd, what kind of Penances the *Confessors* impose upon their Penitents in *Confession*. According to the Doctrin of *Rome*, tho' God doth pardon sins as to the guilt, in *Confession*, and tho' he remits to penitents the External Punishment due to their Sins; yet nevertheless his Will is, that they suffer here for the same sins some pretty temporal Punishment; and this he has left to the Judgment and Disposal of the Priests of the *Church of Rome*, who may do in it what they please themselves. Conformably to this they order some to Fast on certain days, to others to say a Set of Prayers, and to others to pay so much Mony, and to some others to receive Discipline or Penance. There have been found some of the New Saints of the Popish Church, who out of Humility (so they express themselves,) have made their Confessors to give them Discipline; *S. Rose*, *S. Theresa*, and *Sister Margaret* of the Holy Sacrament, were of this Number. The *Confessors*, to give them their due, are not wanting to give Credit to, and to extend these holy Practices of Humility, upon which they bestow continual Elogies; yet in the mean time, we see that the generality of People are not much affected with these kind of Examples, and there are but some few of these *Confessors* whose Persuasions, as to this Point, prove Effectual. The Penitentiaries or *Confessors* of the *Church of S. Peter*, of

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S. John of Lateran, of Loretto, of S. January of Naples, of S. Petronius of Boulogn, and of many other Places of Devotion in Italy, have great white Rods in their hands, as they sit in their *Confessionals*, wherewith they strike not only those that come to be *Confessed*, but also all sorts of Persons, be they Men or Women that present themselves before them to receive their Blessing, giving them small Stroaks upon their head, their shoulders, and their Ears, which done, the Persons so struck, make a very low Bow to them by way of Thanks for that Favour. An *Armenian* once demanded of me, *What was the meaning of this Practice?* I told him that it was a Practice of Humility, by which the *Romon Catholicks* exprest their readiness to receive all the *Chastisements*, which the Church thought good to inflict upon them; to which he answered, smiling; *Do you believe* (said he) *that if these Black Men who Beat them,* (he meant by that Expression the Jesuits, who are the Confessors of S. Peter, and who are drest in Black) *should make good Sound Stroaks upon them, that the People would express as much Earnestness to be favoured with them as now they do?* I was not able to answer him as to that Point: But this I know, that upon a time a Protestant of Geneva received such stroaks from them, that instead of Complimenting them for the Favour, he run away from them as fast as ever he could. This Protestant, it seems, who was not Inur'd to the Ceremonies of the Church of Rome, had the Curiosity to enter the Church of S. Peter, at the time that Mass was Saying, and was either so Neglectful or Ignorant, as not to fall down on his Knees when they Sounded the Bell at the Elevation of the Host: Moreover, his Curiosity led him to draw near to a Statue of S. Peter, which is on the Right side of the Church near to the High Altar: This Statue is of Brass, and Represents S. Peter sitting in

in a Chair ; He hath one of his Feet stretched outward, and the People out of Devotion, and to shew their Submission to the Holy See, come and kiss his Toes, and put their Heads under his Foot. The Protestant seeing them in these Postures, could not forbear Laughing ; but one of the Jesuits, who had his Confessional near that place, and who had observed him, came to him with his great Wand, and struck him as hard as ever he could upon his Head and Shoulders : The Protestant betook himself to his Heels, without so much as ever looking behind him ; the Jesuit all the while pursuing and beating him till he was got out of Church. The great Noise this made, occasion'd much Distraction to those were Hearing Mass, and every one said, it was a Heretick, whom the Jesuit had had the Zeal to bang out of the Church. There was no Body that exprest the least Compassion for him ; and the Jesuit returned glorying in the Act he had performed, saying, *That tho' he a good strong Arm, yet he found, Hereticks Bones were stronger and harder.*

At another time I saw a Protestant Abus'd after the same maner in the Cathedral Church of *Strasbourg*, in *Germany* ; which could not but be the more sensible to these Gentlemen, because it was but a little before, that they had voluntarily submitted themselves to the Domination of *France*, and that they began already to use them like Slaves, having scarcely the free Exercise of their Religion allowed them, in those few Churches, the Papists were pleas'd to leave them.

GOD grant that others may become Wise by their Example : This is one of my most ardent Desires, wherewith I conclude these Observations, made upon occasion of my Journey to *Naples*.

GOD of his Mercy afford this Grace to us all.

